A boke ma-

de by John Fryth prysoner in the Tower of London, answerynge vnto M. Mores letter, which he wrote agaynst the fyrste lytle treatyse that John Fryth made concernynge the Sacramente of the body and bloode of Christ: vnto whiche boke are added in the ende the artycles of hys examynacyon before the Bysshoppes of London, Wynchester and Lyncolne, in Paules churche at London, for whyche John Fryth was condempned and after brente in Smythfelde wythout Newgate, the fourth daye of July. Anno. 1533.

Now newly reuysed corrected & prynted. In the Yeare of our Lorde. 1546. the last daye of June.

¶ Deade men shall ryse agayne.

44
11 23
29

The Preface

Race and increace of knowelege frō God the Father through oure Lorde Jesus Christ, be with the Christen reader, and with all thē that loue the Lorde vnfaynedly Amen.

I chaunced beynge in these partyes, to be in companye with a Christen brother which for hys commendable conversaciō, and sobre behaueoure myght better be a Byshoppe thē many that weare myters, yf the rule of. S. Paule were regarded in their electyon. Thys brother after moche cōmunycacyō, desyred to knowe my mynde as touchynge the sacramēt of the body ād bloode of our sauyoure Christ. Which thynge I opened vnto hym accordynge to the gyfte that God had geuen me. Firste I proved vnto hym that yt was no article of oure fayth necessarye to be beleued vnder payne of dampnacyon. Then I declared that Christe had a naturall bodye, euen as myne ys (sauynge synne) and that yt coulde no more be in two places at [illegible]

1. Tim. 3 Tit. 1.

ones then myne can. Thyrdly, I shewed hym that it was not necessarye, that the wordes shulde so be vnderstonde as they sownde. But that yt myght be a phrase of scrypture, as there are innumerable. After that I shewed hym certen suche phrases & maner of speakynges. And that yt was well vsed in oure Englyshe tongue. And fynally, I recyted after what maner they myght receyue yt accordynge to Christes institucyon, not fearynge the frowarde altheracyon that the Prestes vse, contrarye to the fyrste forme and institucion.

When I had sufficyently publyshed my mynde, he desyred me to entitle the some of my wordes, & write them for hym, because they seined ouerlonge to be well reteyned in memorye. And albeit I was loth to take the matter in hãde, yet to full fyll his instaunte intercession, I toke vpon me to touche this terrible tragedye, and wrote a treatyse, whiche beside my paynfull imprisonment, is lyke to purchace me moste cruell death, which I am readye & gladde to receyue with the spirite and inwarde man (although the flesh be fraple) when so euer yt shall please God to laye yt vpon me. Notwithstondynge to laye the truthe, I wrote yt not to the intent that yt shulde haue bene publyshed. For the I wolde haue touched the matter more earnestlye, and haue written, as well of the

ſpyrytuall eatynge & drynkynge whiche is of neceſſyte, as I ded of the Carnall, whiche is not ſo neceſſarye. For the treatyſe that I made was not expedyent for all men, albeit yt were ſuffycient for thē whō I toke in hande to inſtructe. For they knewe the ſpyrytuall and neceſſarye eatynge and drynkynge of his bodye and bloode, whiche is not receyued with the teth and belye, but with the eares and fayth, and onely neaded inſtructyon in the outwarde eatynge, whiche thynge I therfore onely declared. But now it is commen a brode and in many mens mowthes, in ſo moche that maſter More which of late hathe buſyed hym ſelfe to medle in all ſoche mattres (of what zele I wyll not defyne) hath ſore laboured to confute yt. But ſome mē thynke that he is aſhamed of his parte, ād for that cauſe doth ſo dylygently ſuppreſſe the worke whiche he prynted. For I my ſelfe ſawe the worke in prynte in my Lorde of Wyncheſters howſe, vpon S. Stephens day laſt paſte. But neyther I, nor all the fryndes I coulde make, myght attayne any coppe, but onely one wryten coppe whiche as yt ſemed was drawen out in greate haſte. Not withſtondynge I can not well Judge, what the cauſe ſhulde be, that hys boke is kept ſo ſecrete. But this I am ryght ſure of, that he neuer touched the foundacyō that my treatyſe was

buylded vpon. And therfore syth my fo-
undacyon stondeth so sure and invyncy-
ble (for els I thynke verely he wolde sore
haue laboured to haue vndermyned yt)
I wyll thernpon buylde a lytle mo-
re, and also declare that hys or-
dynaunce is to slender to bre-
ake it downe although
it were sett vpon a
worse founda-
cyon.

The founda

cyon of that lytle treatyse was, that it is no artycle of our fayth ne-cessarye to be beleued vnder payne of dampnacyon, that the Sacrament shuld be the naturall bodye of Christe: which thynge is proued after this maner as fo-loweth.

FIrste we muste all a-knowlege that it is no artycle of our fayth whiche can saue vs nor whiche we are bounde to beleue vnder the payne of eternall dampnacyon. For yf I shulde beleue that hys verye naturall bodye bothe flesshe and bloode were naturall-ly in the breade and wyne, that shulde not saue me, seynge many beleue that, and re-ceyue it to their dampnacyon, for it is not hys presence in the breade that can saue me, but hys presence in my harte through fayth in hys bloode, which hathe washed out my synnes and pacyfyed the Fathers wrathe towarde me.

And a gayne yf I do not beleue hys bodelye presence in the breade and wyne,

With. that

It is no artycle of our fayth that shall not dampne me, but the absence out of my harte through vnbeleue.

Obiection. Now yf they wolde hereobiecte that thoughe yt be true that the absence out of the breade coulde not dampne vs: yet are we bounde to beleue it because of Goddes worde, whiche who beleueth not, as moche as in hym lyeth, maketh God alyer. And therfore of an obstynate mynde not to beleue hys worde, maye be an occasyon of dampnacyon.

Solucio To this we maye answere, that we beleue Goddes worde and knowlege that it is true: but in this we dissent, whether it be true in the sense that we take it in, or in the sense that ye take it in. And we saye agayne, that though ye have (as yt apereth vnto yow) the evident wordes of Christe, and therfor consiste in the barke of the letter: yet are we compelled by conferryn ge of the scryptures together, within the letter to serche out the mynde of our sauiour whiche spake the worde. And we saye thyrdly, that we do it not of an obstinate mynde. For he that defendeth acause obstinatly (whether yt be true or false) is euer to be reprehended. But we do yt to satysfye our consciences whiche are compelled by other places of scripture, reasons, and doctours, so to Judge of yt.

And euen so ought yow to Judge of youre partye, and to defende youre

sentens

to be beleued vnder payne of dãpnacpõ. §
sentence not of obstinacye, but by the rea
son of scriptures which cause you so to ta
ke pt. And so ought neyther partye to dis
ppse other, for eche seaketh the glory of
God, and the true vnderstondynge of the
scripture. This was the foundacyon of
my fyrste treatyse that he hathe left vn-
shaken, which ys agreate argument that
yt is very true. ffor els hys pregnant wit
te could not haue passed pt so cleane ouer.
But wolde haue allayed pt with some so
phisticall cauillacyon which by hys payn
ted poetrye he myght so haue colloured,
that at the least he myght make the igno-
raunt some apparẽce of truthe, as he ha-
the done agaynste the resydue of my fyr-
ste treatyse, which neuertheles ys true ad
shall so be proued. ¶ And firste that it is
none article of our faythe necessarye to
be beleued vnder payne of dampnacyon,
may thus be furder cõfyrmed. The same
faithe shall saue vs whiche saued the
old fathers before Christes incarnacyon:
But they were not bounde vnder payne
of dãpnacyon to beleue this poynte, ther-
fore yt folowyth that we are not bounde
therto vnder the payne of dampnacyon.
The fyrste parte of myne argument ys
proued by S. Austen ad Dardanum.
And I dare boldly say almost in an. C. pla
ces more. ffor I thynke there be no propo
sicyon which he doth more often inculcate

A. v. then

then thys, that the same faythe saved vs which saued our fathers. The secōde parte ys manyfest, that yt nedeth no probacyon. For how coulde they beleue that thynge which was neuer sayde nor done, and without the worde they coulde haue no faythe. Vpon the truthe of these two partes muste the conclusyon neades folowe. Not withstōdynge they all ded eate Christes bodye and dronke hys bloode spirytually, although they had hym not presēt to their teth. And by that spirytuall eatynge (which is the fayth in hys body ād blo-
Adam. de) were saued as well as we are. For assoone as our fore father Adam had transgressed Godes precepte, & was fallē vnder cōdēpnacyō, oure moste mercyfull Father of hys gracyous fauoure gaue hym the promyse of helthe and conforte, wherby as many as beleued yt, were saued frō the thraldome of their transgressyon. The worde and promyse was this. I shall put enmyte betwene thy sede and her sede,
Gene. 3. that sede shalt treade the on the heade, and thou shall trede yt on the hele. In this promyse they had knowlege that Christe shulde destroye the devyll with all his power, ād delyuer hys faythfull from their synnes. And where he sayd that the devyl shulde treade yt on the hele, they vnderstode ryght well that the devyll shulde fynde the meanes by his wyles and wycked

mynye

to be beleued vnder payne of dãpnacyõ.
sters to put Christe to deathe. And they knewe that God was true, and wolde fulfyll hys promyse vnto them, and harte ly longed after this sede, and so dede bothe eate hys bodye and drynke his blode, acknowlegynge with inwarde thankes, that Christ shulde for their synnes take the perfecte nature of manhode vpon hym, and also suffer the deathe: This promyse was geuen to Adam, and saued as many as ded beleue and were thankefull to God for hys kyndnes. ād after yt was establyshed vnto our father Abraham by the worde of God, which sayde, in thy sede shall all nacyons of the earthe be blessed. And with hym God made a couenãt, that he wolde be his God and do hym good. And Abraham a gayne promysed to kepe his preceptes and walke in hys wayes. Then God gaue hym the sacrament of circumcision and called that hys couenaunte, which thynge notwithstōdynge was not the very couenaunt in dede, although yt were so called. But was only a sygne, token, sacrament, or memoryall of the couenaunte that was betwene God and hym, whyche myght expounde our matter, yf men had eyes to see. After that God promysed him a sone whē hys wyfe was past chylde bearynge and he also very olde. Neuertheless he doubted not

Abrahã. Gene. 12

of

It is no artycle of oure fayth
of Goddes worde. But surely beleued,
that he which promysed it was able to per
fourme it. And that was recounted vnto
hym for ryghtuousnes. This Abraham
ded bothe eate hys bodye ād drynke hys
blode (through fayth) beleuynge herely
that Christ shulde take our nature and
spynge oute of hys seede (as touchynge
his flesshe) and also that he shulde suffer
Joan. 8. deathe to redeme vs. And as Christ testi-
fyeth, he hartely desyred to see the day of
of Christ. And he sawe it and reioysed. He
sawe yt in fayth ād had the day of christ,
that is to say, all those thynges that shul-
de chaunce hym, playnly revelated vnto
hym, albeit he were deade many hundred
yeres before yt were actually fulfylled ād
reuelated vnto the worlde. And by that
fayth was he saued, and yet neuer ded ea
te hys flesshe with hys teth, nor neuer bele
ued that breade shulde be hys bodye and
wyne hys bloode. And therfore syth he
was also saued without that fayth, and
the same fayth shall saue vs which saued
hym, I thynke that we shall also be saued
yf we eate hym spiritually (as he ded) al-
though we neuer beleued that the breade
ys hys bodye. Furthermore that mercy-
Moses. full Moses (which brought the chyldern
of Israell out of Egypte in to the wylder
nes) obtayned of God by prayers, both
manna from heauen to feade hys people,

and

to be beleued vnder payne of dãpnacyõ. y
also water out of the stone to refresh and
comforte them. This mãna and water
were euen the same thynge vnto thẽ that
the breade and wyne ys to vs. ffor as S.
Austyn sayth: *Quicunque in manna Chri-* Aug. de
stum intellexerunt eumdem quem nos cibum uite agẽ
spiritualem manducauerunt. Quicunque darum.
autem de manna solam saturitatem quesiue-
runt manducabant et mortui sunt. Sic etiam
eundem potum: petra enim erat Christus.
That is to say, as many as in that man-
na vnderstoode Christ, ded eate that same
spirytuall meate that we do, but as many
as sought onely to fyll their bellyes of
that mãna (the fathers of the vnfaythful)
dyd eate and are dead. And lykewyse the
same drynke, for the stone was Christ. We
re maye you gather of S. Austyn, that
the manna was vnto them, as the breade
ys to vs, and lykewyse that the water
was to them as the wyne ys to vs, whi-
che anone shall apeare more playnly. S. Au
styn sayth further. *Manducaut & Moyses* Aug. su-
manna, manducauit & Phinees, manducaue- per Joã.
runt ibi multi qui deo placuerunt & mortui tract. 26.
non sunt. Quare? quia uisibilem cibum spiritu
aliter intellexerunt, spiritualiter esurierunt,
spiritualiter gustauerunt, ut spiritualiter sati
arentur, omnes eandem escam spiritualem mã
ducauerunt, & omnes eundem potum spiritu
alem biberunt, spiritualem utique eandem: nõ
corporalem alterã (quia illu manna, nos alẽ-

ud)

ud) *ſpiritualem uero eandem quam nos. Vt omnes eundem potum ſpiritualem biberunt aliud illi, aliud nos: ſed ſpem uiſibili quod tamen hoc idem ſignificaret uirtute ſpirituali. Quomodo eundem potum bibebant (inquit Apoſtolus) de ſpirituali ſequenti petra: petra autem erat Chriſtus.* That ys to ſaye. Moſes alſo dede eate manna, and Aaron, ād Phmees, ded eate of yt, which pleſed God and are not deade. Wherfore? Becauſe they vnderſtode the viſyble meate ſpiritually. They were ſpirytually an hongred, they talted yt ſpiritually, that they myght ſpirytually be replenyſhed. They ded all eate the ſame ſpirytuall meate, and all dra ke the ſame ſpirytuall drynke. Euen the ſame ſpyrytuall meate albeit an other bodely meate, for they dede eate manna, and we eate an other thyng, but they ded eate the ſame ſpyrytuall which we doo. And they all ded drynke the ſame ſpirytuall drynke. They dranke one thynge, and we an other: But that was in the outwarde apparence, which neuertheleſſe ded ſygnyfye the ſame thynge ſpirytually. How we dranke they the ſame drynke? They (ſayth Thapoſtle) dranke of the ſpirytuall ſtone folowynge them, and that ſtone was Chriſt. And therunto Bede added theſe wordes. *Videte autem fide manente ſigna uariata.* That is to ſaye. Beholde that the ſygnes are altered, and yet the

to be beleued vnder payne of dāpnacyō. 8
faythe abydeth one. Of these places you Beda su
may playnely perceyue not onely that yt per a. cor
is non artycle necessary to be beleued vn 10.
der payne of dampnacyō, seynge the olde
Fathers neuer beleued yt. And yet ded e-
ate Christ in fayth bothe before they had
the manna, and with no lesse frute whan
the mnnna was ceased. And albeit the mā
na was to them as the sacramente ys to
vs, and they eate even the same spirytuall
meate that we do, yet were they neuer so
madde as to beleue that the manna was
chaunged in to Christes owne naturall bo
dy. But vnderstode yt spirytually, that as
the outwarde man ded eate the materyall
manna which conforted the bodye, so ded
the inwarde man through fayth, eate the
bodye of Christ, belevynge that as that
manna came downe from heavē and con
forted their bodyes, so shulde their savy-
oure Christe which was promysed thē of
God the Father, come downe from heauē
and strēgthē their soules in euerlastynge
lyfe, redeamynge them from their synne
by his death and resurrectyon. And lyke
wyse do we eate Christe in fayth both be
fore we come to the sacrament ād more ex
presly through the sacrament, and with
no lesse frute after we haue receyued the
sacrament, and neade no more to make yt
hys naturall bodye, thē the manna was,
but myght moche better vnderstonde
yt

yt spirytuallye, that as the outwarde mā dothe eate the materyall breade which cōforteth the bodye, so doth the inwarde mā through fayth eate the bodye of Christe, beleuynge that as the breade ys broken, so was Christes bodye broken on the crosse for our synnes which cōforteth our soules vnto lyfe euerlastynge. And as that fayth ded saue thē without beleuynge that the manna was altered into hys bodye, euen so dothe this fayth saue vs, although we beleue not that the substaunce of breade ys turned in to his naturall bodye. For the same fayth shall saue vs which saued them. And we are bounde to beleue no more vnder payne of dampnacyon, thē they were bounde to beleue. They beleued in God the father almyghty maker of heauen and earth, and all that ys in them. They ded beleue that Christe was the sone of God. They ded beleue that he shuld take oure nature of a virgyn. They beleued that he shulde suffer the deth for our delyuerāce, which thynge was sygnyfied in all the sacrifyces, and besydes that testyfyed in euery Prophete. For there was verely not one Prophete, but he spake of that poynte: They beleued that hys soule shuld not be lefte in hell, but that he shulde aryse from death and reygne euerlastyngly with his father. And to be shorte, there is no poynte in our

Gene.1.
Psalm.2
Esay.7.
Actes.3.
Actes.2.
Psal.15.

de Crede, but that they beleued pt, as well as we do, and those artycles are one by necessarye vnto saluacyon. For them, am I bounde to beleue, and am dampned without excuse yf I beleue them not. But the other poynctes contayned in scripture although they be vndoubted verytees, yet may I be saued without them. As be it in case that I neuer harde of them, I cã not vnderstande them nor comprehende them, or yf that I heare them, yet by the reason of another texte mysconstrue thẽ, as the Bohemes do the wordes of Christe in the .6. chapiter of Johan. All these thynges I saye may be done without any Jeoperdye of dampnacyõ. In euery texte ys but onely one verytee, for which it was spoken. And yet some textes there be which of catolyche doctours are expounded in .iii. or .iiii. sondry fashyons. Therfore if we beleue the artycles of our crede, in the other ys no parell, so that we haue a probable reason to dyssent from them. But now to retourne to our purpose. If we wyll examyne the autorytees of S. Austyn and Beda before alleged, we shall espye that besyde the probacyon of this forsayde proposicyon, they open the mysterye of all our matter to them that haue eyes to see. For S. Austyn sayth, that we and the olde fathers do dyffer as touchynge the bodely meate, for they ded eate manna, and

we breade, but albeit yt warped in the outwarde apperaunce, yet neuertheleſſe ſpirytually yt ded ſygnyfye one thynge. ffor both the mãna ād breade ſygnyfyed Chriſte. And ſo both they and we do eate one ſpirytuall meate, that ys to ſaye, we bothe eate the thynge which ſygnifyeth and repreſenteth vnto vs the very one ſpirituall meate of our ſoules, which is Chriſte. And beda doth playnely call both the mãna and the breade ſygnes, ſayēge. Beholde that the ſygnes are altered and yet the fayth abydeth one. Now yf they be ſygnes, than they do ſygnyfye and are not the very thyng yt ſelfe which they do ſygnyfye. ffor the ſygne is a thynge dyuerſe from the thynge yt ſelfe which it doth ſygnyfye and repreſent. As the ale poles are not the ale yt ſelfe which they do ſygnyfy or repreſet. Here thou wylt obiecte agayn ſte me, that yf this fayth be ſuffycyent, what nedeth the inſtitucyō of a ſacramēt? I anſwere, that ſacramētes are inſtituted for .iij. cauſes: The fyrſte ys aſſygned of ſ. Auſtyn, which ſayth on this maner. *In nullum autem nomen religionis, ſeu uerũ, ſeu falſum, coagulari homines poſſunt, niſi ſigna eulorum ſeu ſacramentorum uiſibilium cõſortio colligantur, quorum ſacramentorum uis inenarrabiliter ualet plurimum, & ideo contempta ſacrilegos facit. Impie quippe cõtemnitur ſine qua perfici nõ potest pietas.* That

Aug. cõtra ffauſtum. Li. 19. ca. 11.

to be beleued vnder payne of dāptiacyō. 10
ys to saye: mē cā not be ioyned in to any
kynde of relygyō whether yt be treue or
false, excepte they be knytte in felowshyp
pe by some vysyble tokēs or sacramētes,
the power of which sacramentes ys of su
che efficacyte, that cā not be expressed. And
therfor yt maketh them that dysppse yt
to be abhorred, for it is wyckednes to de-
sppse that thynge without which godly-
nes can not be brought to passe. Thus yt
apereth that necessyte ys the fyrst cause.
For there can no congregacyon be seve-
red out of the multytude of men, but they
muste nedes haue a sygne, tokē, sacramēt,
or commō badge, by the which they may
knowe eche other. And there is no defferē
ce betwene a sygne or a badge ād a sacra
ment, but that the sacrament sygnyfyeth
an holy thynge, and a sygne or a badge
dothe sygnyfye a worldly thyng. As. S.
Austē sayeth. Sygnes when they are re
ferred to holy thynges are called sacramē
tes. The seconde cause of their instytucyō
ys, that they may be a meane to brynge vs
vnto hys fayth, & to enprēte yt the deper
in vs, for yt doth customably the more
move a man to beleue, when he perceyueth
the thynge expressed to dyuerse sēses at o
nes. As yf I prompse a mā to mete hym
at a day appoynted, he wyll sōwhat trust
my worde, but yet he trusteth not so mo
che vnto it, as yf I ded both prompse hym

Augusti ad Marcellinū.

with my worde and also clappe handes with hym, or holde vp my fynger, for he counteth that this promyse ys stronge ād more faythfull then ys the bare worde, because yt moveth mo senses. For the worde doth but onely certyfye the thynge vnto a mā by the sence of hearynge; but whē with my promyse immedyatly after I holde vp my fynger, then do I not onely certyfye hym by the sense of hearynge: But also by hys syght, he perceyueth that that facte confyrmeth my worde. And in the clappynge of handes he perceyueth both by hys sight ād fealynge, besyde the worde, that I wyll fulfyll my promyse. And lykewyse yt ys in this sacramente. Christ promysed them, that he wolde geue hys bodye to be slayne for their synnes. And for to establyshe the fayth of this promyse in them, he ded instytute the sacrament which he called hys bodye, to thentēt that the very name yt selfe myght put them in remembraunce what was mēt by yt, he brake the breade before them, sygny fyenge vnto them outwardly euen the same thynge, that he by his wordes hadde before protested And euen as hys wordes hadde enformed thē by their hearynge, that he entended so to do: so the breakynge of that breade enformed their eye syght that he wolde fulfyll hys promyse. Then he dede dystrybute yt amonge them to en

pryute

pynte the matter more depely in them, ſygnyfyenge therby, that euen as that brede was deuyded amonge them, ſo ſhuld hys bodye and frute of hys paſſyon be dyſtrybuted vnto as many as beleued hys wordes. Fynally he cauſed them to eate yt, that nothynge ſhuld be lackynge to cō fyrme that neceſſarye poynte of fayth in them, ſygnyfienge therby, that as verely as they felte that breade within them, ſo ſure ſhuld they be of his bodye through fayth. And that euen as that breade doth nouryſhe the bodye, ſo dothe the fayth in hys bodye breakynge nouryſhe the ſoule vnto euerlaſtyng lyfe. Thus ded our mer cyfull ſauyour (which knoweth our frayl te ād weakenes) to eſtabliſhe ād ſtrengh- thē their fayth in hys bodye breakynge ād bloode ſhedynge, which is our ſhoteā- ker and laſte refuge, without which we ſhulde all periſhe. The thyrde cauſe of this inſtitucyon and profyte that cōmeth of yt ys this. They that haue receyued theſe bleſſed tydynges and worde of he- alth, do loue to publiſhe thys felycyte vn to other men. And to geue thankes before the face of the congregacyon vnto their bounteous benefactoure, and as moche as in them is, to drawe all people to the pray ſynge of God with them, which thynge though yt be partely done by the prechyn ge of Godes worde ād frutefull exhorta

spous, yet doth that visible token & sacra
mente (yf a man vnderstãde what ys mẽt
therby) more effectuously worke in them
both fayth and thankesgeuynge, thẽ doth
the bare worde: But yf a man wote not
what yt meaneth, ãd seketh healthe in the
sacrament and outwarde sygne, thẽ may
he well be lykened vnto a fonde felowe,
which when he ys very dry, & an honest
man shewe hym an ale pole, and tell hym
that there is good ale ynough, wold go ãd
sucke the ale pole, trustynge to get drynke
out of yt, and so to quenche hys thurste.
Now a wyse man wyll tell hym that he
playeth the foole. For the ale pole doth
but sygnyfye that there ys good ale in the
howse, where the alepole stãdeth, ãd wyll
tell hym that he must go vnto the howse,
ãd there he shall fynde the drynke, ãd not
stãde suckynge the ale pole in vayne. For
yt shall not ease him, but rather make him
more dry. For the ale pole doth sygnyfye
good ale: yet the ale pole yt selfe ys no
good ale, neyther ys there any good ale
in the ale pole. And lykewyse yt ys in all
sacramentes. For yf we vnderstande not
what they meane, ãd seke healthe in the out
warde sygne: thẽ we sucke the ale pole ãd
laboure in vayne. But yf we do vnderstã
de the meanynge of thẽ, thã shal we fynde
what they sygnyfye, and go to the thynge
sygnyfyed

to be beleued vnder payne of dãpnacy ō.
ſpgnyfyed, and there ſhall we fynde vn
doubted hea lth. As to our purpoſe, in this
Sacrament wherof we ſpeake, we muſte note what yt ſpgnyfyeth, ād there ſhall
we fynde our redēpcyon. It ſpgnyfyeth
that Chriſtes bodye was broken vpon
the croſſe to redeame vs from the thral-
dome of the deuyll, ād that his blode was
ſhedde for vs to waſhe away our ſynnes.
Therfore we muſte comme thyther yf we
wyll be eaſed. ffor yf we thynke to haue
our ſynnes forgeven, for eatynge of the ſa
crament, or for ſeynge the ſacrament ones
a day, or for prayenge vnto yt: then ſurely
we ſucke the ale pole. And by thys you
may perceyue what profyte commeth of
theſe ſacramentes the which eyther haue
no ſpgnyfycacyons put vnto them, or els
when their ſpgnyfycacyons are loſte and
forgotten. ffor then no doubt they are
not commended of God, but are rather
abhomynable. ffor whan we knowe not
what they meane, then ſeake we healthe in
the outwarde dede, and ſo are iniurious
vnto Chriſte and hys bloode. As by ex
ample, the ſacryfyces of the Jewes were
well allowed and accepted of God as
longe as they vſed them ryght and
vnderſtoode by thē the death of Chriſte,
the ſheadynge of hys blood, ād that holy
oblacyō offred on the croſſe ones for euer.

But whenthey begane to forget this sygnyfycacyon and sought their healthe and ryghtuousnes in the bodely worke and in the sacryfyce yt selfe, then were they abhomynable in the syght of God, and then he cryed out of them bothe by the Prophete Dauid and Esaye: And lykewyse yt is with our sacramentes. Let vs therfore seke vp the sygnyficacyōs, & go to the very thyng which the sacramēt ys set to presēt vnto vs. And there shall we fynd such frutefull foode as shall neuer fayle vs, but cōforte our soules into lyfe euerlastynge.

Now wyll I in order answere to master Mores boke, and as I fynde occasyō geuen me, I shall indeuoure my selfe to supplye that thynge which lacked in the fyrste treatyse. And I trust I shall shewe suche lyght that all men whose eyes the Prynce of thys worlde hath not blynded, shall perceyue the truthe of the scripture and glorye of Christe. And where as in my fyrste treatyse the truthe was setforthe with all symplycyte, and nothynge armed agaynste the assaultes of sophysters, that haue I somwhat redressed in this boke, ād haue brought bones fytte for their teth, which yf they be to busy, may chaunce to choke them.

Thus endeth my lytle treatyse that I wrote vnto my frynde, beynge sufficyent for hys instructyon.

Here begyn=neth the preface of Master Mores boke.

IN my moste hartye wyse I recommende me vnto you, & sende you by thys brynger the wrytynge agayne whyche I receyued from you. Wherof I haue bene offered a cople of coppes mo, in the meane whyle, as late as ye wote well yt was. Master. More.

¶ Deare bretherne consyder these wordes & prepare you to the crosse that Christe shall laye vpon you, as ye haue ofte bene counselled. For even as whan the wolue howleth the shepe hadde neade to gather them selues to their shepharde, to be delyuered from the assaulte of the blodye beaste, lykewyse hadde you neade to flye vnto the shepharde of your soules Christe Jesus, and to sell your cootes and bye hys spirituall sworde (whiche is the worde of God) to defende and delyuer you in thys present necessyte. For now is the tyme that Christ tolde vs of, Math. 10. that he was come (by hys worde) to sette varyaunce betwene the sonne and hys father, betwene the doughter and her mother, betwene Fryth. 1. Pet. 2. Luc. 22. Ephe. 6. Mat. 10

the doughter in lawe, her mother in lawe,
Mich.3. and that a mans owne houfholde shalde
hys enemyes. But be not dysmayed nor
thynke it no wonder, for Christ chose.12.
and one of them betrayed hys master.
Joan.6. And we that are hys dyscyples may loke
for no better than he hadde hym selfe; For
Mat.10 the scoler is not a boue hys master.

Saynt Paul protesteth that he was in
2.Cor.11 parell amonge the false bretherne, and su-
rely I suppose that we are in no lesse Jeo-
pardye. For yf it be so that hys master-
thyppe Receyved one coppe and hadde a-
cople of coppes mo offered in the meane
whyle, then may ye be sure that there are
many false bretherne which pretende to ha
ue knowlege, and in dede be but pyke thā
kes, prouydynge for their belye. Prepare
ye therfore clokes, for the wether wexeth
clowdye, and rayne is lyke to folowe. I
meane not false excuses and forswerynge
of your selfes: but that ye loke substancy-
ally vpon Goddes worde, that you may
be able to answere their sotle obectyons.
And rather chose mãfully to dye for Chri
ste and hys worde, than cowardly to de-
nye hym, for this vayne and transytory ly
fe, consyderyng that they haue no further
power but ouer this corruptible bodye,
which yf they put it not to deathe, muste
yet at the length perysshe of yt selfe. But I
2.Cor.10 truste the Lorde shall not suffer you to be

temp-

tẽpted a boue that you may beare, but accordynge to the spirite that he shall poure vpon you, shall he also sende you the scourge, ãd make hym that hath receyued more of the spyryte, to suffer more, ãd hym that receyueth lesse therof, to suffer accordynge to hys talent. I thought it necessarye fyrst to admonyshe you of thys matter, and now I wyll recyte more of master Mores boke.

Wherby men may see how greadely these newe named bretherne wryte it out, and secretely spreade it a brode. More.

The name is of great antiquite, althoughe you lyste to iest. For they were called bretherne before our Byshoppes were called Lordes, ãd had the name gyuẽ thẽ by Christe sayenge, Mat. xxiij. All ye are bretherne. And Luc. xxij. Cõfyrme thy bretherne. And the name was cõtynued by the Apostles, & is a name that norysheth loue ãd ampte. And very gladde I am to heare of their greadye affectyon in wrytynge out the worde of God, for by that I do perceyue the prophesye of Amos to haue place, which sayth in the person of God. I wyll sende hõger ãd thurste in to the earth, not honger for meate nor thurste for drynke. But for to heare the worde of God. Now begynneth the kyngdome of heuẽ to suffer vyolẽce: Now rõne the poore Publicanes whiche knowelege them selfes synners, to Fryth. Amos. 8 Mat. ii.

to the worde of God, puttynge both goo-
Luc.18. des and bodye in Jeoperdye for the soule
health. And though our Bysshopes do cal-
le it heresye, and all them heretyques that
longer after yt, yet do we knowe that it
is the Gospell of the levynge God, for the
health and salvacyon of all that beleve.
Rom.1. And as for the name doth nothynge offen
de vs, though they call it heresy a thou-
Act.24. sande tymes. For sayncte Paule testyfyeth
that the Pharysees and Prestes whyche
were counted the very churche in hys ty-
me, ded so call it, and therfore it forseth
not though they, rulyng in their rowmes,
vse the same names.

More. ☞ Which ponge man I here say ha-
the latelye made dyuers other thynges
that yet romme in yoker moker so close a-
monge the brethrne that there cometh no
coppes abrode.

Fryth. ☜ I answere, that surely I can not spyn-
ne, and I thynke no man more hateth to be
ydle than I do. Wherfor in suche thynges
as I am able to do, I shalbe dylygent as
longe as God lendeth me my lyfe. And if
ye thynke I be to bulye, you may rydde
me the sooner, for euen as the shepe is in
the bochers hãdes ready bounde & loketh
but euen for the grace of the bocher when
he shall shedde hys blode: Euen so am I
bounde at the Bysshoppes pleasures, euer
lokynge for the day of my deathe. In so

moche

moche that playne worde was sent me, that the chaunceloure of London sayde, it shulde coste me the best bloode in my body, which I wolde gladly were shedde to morowe, yf so be it myght open the Kynges graces eyes.

And verely I maruell that any thynge can ronne in hoker moker or be hydde frō you. For seynge you myght haue suche store of coppes, concernynge the thynge which I moste desyred to haue bene kepte secrete, how shuld you than lacke a coppe of those thynges wich I moste wolde haue publyshed? And hereof ye maye be sure, I care not though you and all the Byshoppes within England loke vpon all that euer I wrote, but rather wolde be gladde that ye so ded. For yf there be any sparcle of grace in your breastes, I trust it shulde be an occasyon somwhat to kyndle it, that you may consyder and know your selfes, which is the fyrst poynte of wysdome.

And wolde God for hys mercye (sayeth M. More) that syth there can nothynge refrayne their studye, from devyse and compassynge of euyll ād vngracyous wrytynge, that they wolde ād coulde keape it so secretely that neuer man shulde see it. But suche as are so farre corrupted, as neuer wolde be cured of their canker. More.

It is not possyble for hym that hath hys eyes and seeth hys brother which lac- Fryth.

keth

heth fyght in Jeoperdye of perysshynge as a perellous pytie, but that he muste come to hym and gyde hym, tyll he be past that Jeoperdye, and at the least wyse, yf he can not come to hym, yet wyll he call and crye vnto hym to cause hym chose the better waye, except hys harte be cankered with the contagyon of suche hatred that he can reioyse in hys neyghbours dystruction. And euē so is it not possyble for vs which haue receyued the knowelege of Goddes worde, but that we muste crye and call to other, that they leaue the perellous pathes of their owne folysshe fantasyes. And Deut. 12 do that onely vnto the Lorde, that he commaundeth them, neyther addynge any thynge nor dymynysshynge. And therfor vntyll we see some meanes founde, by the which a reasonable reformacyon may be had on the one partye, and sufficyent instruction for the poore cōmons, I assure you, I neyther wyll nor can cease to speake. For the worde of God boyleth in my bodye, lyke a feruente fyre, & wyll neades haue an yssue and breake out, whā occasyon is geuē.

But this hath bene offered you, is offered, and shall be offered. Graunte that the worde of God, I meane the texte of scrypture, maye go abrode in oure Englysshe tonge, as other nacyons haue it in their tōges, and my brother Wyllyā Tyndall ād I haue done, & wyll promyse you to wry-

te

te no more. Yf you wyll not graunte this condycyō, then wyll we be doynge whyle we haue breathe, and shewe in fewe wordes that the scripture doth in many: and so at the least saue some.

But a lacke this wyll not be. For as S. Paule sayeth, the contagyō of herespe creapeth on lyke a cāker. For as the cāker corrupteth the bodye forthere and forther, & tourneth the hole partes in to the same deadly sycknes, so doth these herespes crepe forth amonge good symple soules, tyll at the laste it be almost past remedye. More.

Thys is a very true sayēge ād maketh well agaynst hys owne purpose. For inde de thys contagyō begā to sprynge euē in. S. Paules tyme. In so moche that the Galathyans were in a maner wholy seduced from hys doctryne. And he sayde to the Thessalonyans, the mystery of iniquyte euen now begynneth to worke. And saynt John testyfyeth that there were all readye many Antichrystes rysen in hys dayes. And also Paule prophesyed what shulde folowe after hys tyme. Actes. xx. sayenge: Take ye hede to your selues and to all the flocke, ouer whyche the holye Gost hath put you overseers, to feade the congregacyon of God whyche he purchased wyth hys owne bloode. For I knowe thys well, that after my departynge shall enter in greuouse wolues amonge you, Fryth. 1. The. 2 1. Joā. 4. Act. 20.

whych

which shall not spare the flocke. And euen of your selues shall aryse men, speakynge perverse thynges, to drawe dyscyples after them, and therfore watche. & ce. Thys canker then began to sprede in the congregacyon, and ded full sore noye the bodye, in so moche that within. iiij. C. yeare there were very many sectes scatered in euerye coste. Notwithstandynge there were fayth full fathers that dylygently subdued the wyth the swerde of Goddes worde. But surely sens Siluester receyued suche possessyons, hath the canker so crepte in the churche, that it hath almoste lefte neuer a sounde member. And as Cistercensis wryteth in the. viij. boke, that day that he receyued revenues, was a voyce harde in the ayre cryeng ouer the courte which sayde. Thys daye is venome shed in to the churche of God. Before that tyme there was no Byshope greadye to take a cure. For it was no honoure & profytte as it is now, but onely a carefull charge which was lyke to cost hym his lyfe at one tyme or other. And therfore no man wolde take it, but he that bare suche a loue and zele to God and his flocke, that he coulde be content to shedde hys bloode for them. But after that it was made so honorable and profytable, they that were worste bothe in lernynge and leuynge, moste laboured for it. For they that ware vertuous wolde

Siluest.

not

not entangle them selues with the vayne pryde of thys worlde, and weare .iij. Crowes of golde, where Christe ded weare one of thorne. And in conclusyon it came so farre, that who so euer wolde geue moste money for it or beste coulde flatter the Prynce (which he knewe well all good me to abhorre) had the preheminence and gotte the best Byshoprike, and then in steade of Goddes worde, they publyshed their owne commaundementes, and made lawes to haue all vnder them, and made men beleue they coulde not erre what so euer they ded or sayde, and euē as in the rowmes and stede of Moses, Aarō, Eliazer, Josue, Caleb, and other faythfull folke, came Herode, Annas, Caiphas, Pylate and Judas, which put Christ to death: So now in the steade of Christe, Peter, Paule, James, and John, and the faythfull folowers of Christe, we haue the Pope, Cardynalles, Archebyshoppes, Byshoppes, and proude prelates, with their proctoure the malycyous mynyster of their master the Deuyll, which not withstondynge transforme thē selues in to a lykenes, as though they were the mynysters of ryghtuousnes, whose ende shalbe accordyng to their workes. So that the bodye is cākered longe agone, and now are lefte but certayne small mēbres, which God of hys puyssante power hath reserued vncorrupted. And because they

Mat. 7.
Mar. 15
Joā. 19.
1. Cor. 11

see that they can not be cankered as their owne flesshe is, for pure anger they burne them, leaste yf they cõtynued there myght seame some defaumpte in their owne cankered carcase, by the comparynge of these whole membres to their scabbed bodye.

More. ☞ Techeth in a fewe leaues shortely all the poyson that Wyclefe, Ecolãpadius, Tyndall, & Zwynglius haue taught in all their bokes before, cõcernynge the blessed Sacramente of the aulter: not onelye affyrmynge it to be verye breade stylll (as Luther doth) but also (as these other beastes do) sayeth it is nothynge els. And after the same syr Thomas More sayeth. These dregges hath he dronken of Wyclefe, Ecolãpadius, Tyndall, and Zwynglius, and so hath he all that he argueth here beside, whych .iiij. what maner folke they be, is metely well perceyued and knowen. and God hath in parte, wyth hys open vengeaunce declared.

Fryth. ☜ Luther is not the pyrche that I ronne at, but the scryppture of God. I do neyther affyrme nor denye any thynge, because Luther so sayeth: but be cause the scryppture of God doth so conclude and determine. I take not Luther for soche an autoure that I thynke he cã not erre, but I thynke verely that he both may erre and doth erre in certayne poynctes, although not in suche as concerne saluacyon and damp-

nacyon,

nacyō. For in thē (blessed be God) all the se whome ye call heretykes do agre ryght well. And lykewyse I do not alowe thys thynge because Wyclefe, Oecolampadius, Tyndall, and Zwinglius so saye, but because I see them in that place more purely expounde the scrypture, and that the processe of the texte doth more fauoure their sentence.

And where you saye that I affyrme yt to be breade styll as Luther doth, the same I saye agayne, not be cause Luther so sayeth, but because I can proue my wordes true by scrypture, reason of nature, and doctours. Paule calleth it breade saynge: The breade which we breake, is it not the felowshyppe of the bodye of Christe? For we though we be manye, are yet one bodye and one breade: as manye as are pertakers of one breade. And agayne he sayeth. As often as ye eate of this breade, or drynke of this cuppe, you shall shewe the Lordes death vntyll he come. Also Luke calleth it breade in the actes sayenge: they contynued in the felowshyp of the Apostles and in breakynge of breade, & in prayer. Also Christe called the cuppe, the frute of vyne, sayenge. I shall not from hence forthe drynke of the frute of the vyne, vntyll I drynke that a newe in the kyngdome of my Father.

1. Cor. 10

1. Cor. 11.

Act. 2.

Luc. 22.

Furthermore nature doth teche you that

both the breade and wyne contynue in their nature. For the breade mouldeth yf it be kepte longe, yea, and wormes breede in it. And the poore mouse wyll ronne away with it, and desyre none other meate to her dyner, whiche are euydēt ynough that there remayneth breade. Also the wyne yf it were reserued wolde wexe sower, as they confesse thē selues, and therfore they how sell the laye people but wyth one kynde onely, because the wyne can not contynue nor be reserued, to haue readye at hande when neade were. And surely as yf there remayned no breade it coulde not moulde nor wexe full of wormes: Euē so yf there remayned no wyne, it coulde not wexe sower, and therfore it is but false doctryne, that our Prelates so lōge haue publyshed. Fynallye that there remayneth breade myght be proued by the auctoryte of many doctours, which call it breade and wyne, as Christ and hys Apostles ded. And thoughe some sophysters wolde wreste their sayenges and expounde them after their fantasye, yet shall I alledge thē one doctoure (which was also Pope of Rome) that maketh so playne wyth vs that they shalbe compelled with shame to holde their tonges. For Pope Gelasius wryteth on this maner. *Certe sacramenta que sumimus corporis et sanguinis Christi diuina res sunt & propterea per illa, participes facti*

ti sumus diuinæ nature, & tamen non desinit esse substantia uel panis & uini, sed permanēt in suæ proprietati naturæ. Et certe imago & similitudo corporis & sanguinis Christi in actione misteriorum celebrantur. That is to saye, surely the sacramentes of the bodye and bloode of Christe, are a godly thynge, and therfore through them are we made partakers of the Godly nature. And yet doth it not cease to be the substaunce, or nature of breade and wyne, but they contynue in the propertye of their owne nature. And surely the Image and symplytude of the bodye and bloode of Christe, are celebrated in the acte of the mysteryes. Thys I am sure was the olde doctryne which they cā not avoyde. And therfor wyth the scrypture, nature, ād fathers, I wyll conclude that there remayneth the substaunce, and nature, of breade and wyne.

And where ye saye that we affyrme it to be nothynge els, I dare saye that ye vntrulye reporte of vs all. And here after I wyll shewe you what it is more then breade. And where ye saye that it is meately well knowen what maner of folke they be, and that GOD hath in parte wyth hys open vengeaunce declared. More.

¶ I answere that Master Wyclefe was noted whyle he was lyuynge, to be a man not ouely of moste famous doctryne, Fryth. Wiclefe

ne, but also of a very syncere lyfe and conuersacyon. Neuertheles to declare your malycyous myndes and vengeable hartes (as men saye) xv. yeares after he was buryed, you toke hym vp and brente hym, whiche facte declared your furye, al
Mat. 10 though he felte no fyre. But blessed be GOD whiche hath geuen suche tyrauntes no further power, but ouer thys corruptyble bodye. For the soule ye can not hynde nor burne, but God maye bless
Mal. 2. where you curse, and curse where you bless.

Ecolampadius. ¶ And as for Oecolampadius, that notable learned man, hys moste aduersaryes haue euer commended hys conuersacyon and Godlye lyfe, which when God had appoynted hys tyme, gaue place vnto nature (as euery man muste) and dyed of a canker.

Tyndal And Tyndall I truste lyueth, well contente with suche a poore Apostles lyfe, as GOD gaue hys sone Christe, and hys faythfull mynysters in thys worlde, whiche is not sure of so many myles, as ye be yearly of poundes, although I am sure that for hys learnynge and Judgement in scripture, he were more worthye to be promoted, then all the Bysshoppes in England. I receyued a letter from hym, whiche was wrytten sens Chrystmas, wherin amonge other matters he

wry-

wryteth thus. I calle GOD to recorde agaynst the daye we shall appere before our Lorde Jesus to geue a reckonynge of our doynges, that I neuer altered one sylable of Godes worde agaynste my conscyence, nor wolde do this daye, yf all that is in earth, whether it be honoure, pleasure, or ryches, myght be geuen me. Moreouer I take GOD to recorde to my conscience, that I despyse of GOD to my selfe in this worlde no more then that without whiche I can not keape hys lawes, &c. Judge Christen reader whether these wordes be not spoke of a faythfull clere innocent harte. And as for hys behauioure is suche, that I am sure no man can reproue hym of any synne, howbeit no man is innocent before God which behol deth the harte.

Zwyng lius.

Ffynallye Zwinglius was a man of suche learnynge and graupte (besyde eloquence) that I thynke no man in Christen dome myght haue compared with hym, notwithstondynge he was slayne in battaple in defendynge hys cyrye, and cõmõwelth, agaynste the assaulte of wycked enemyes, whiche cause was moste ryghtuouse.

And yf hys mastershyp meane, that that was the vẽgeaunce of God, and declared hym to be an euyll parson because he was slayne: I maye say nay, and shewe euydẽt

examples of the contrarye. For sometyme God geueth the victorye agaynst them that haue moste ryghtuouse cause, as it is
Judi.20 euydent in the boke of Judicum, where all the chyldrene of Israell were gathered to gether to punysshe the shamefull sodomerye of the tribe of Beniamyn, whyche were in nōbre but.25. thousande. And the Israelytes were. CCCC. thousāde fyghtynge men, whiche came in to Silo, and asked of God who shulde be their cappytayne agaynst Beniamyn. And they beynge but.xxv: thousāde slewe of the other Israelytes.12. thousande in one day: Thē fledde the chyldrene of Israell vnto the Lorde in Silo and made greate lamentacyon before hym euen vntyll nyght. And asked hym counsell sayenge. Shall we go any more to fyght agaynste the tribe of Beniamyn oure brotherne or not? God sayde vnto them yes. go vp and fyght agaynste them. Then went they the nexte day and faught agaynste them, and there were slayne agayne of the Israelites.18. thousande men: Then came they backe agayne vnto the house of God, and sate downe and wepte before the Lorde, and fasted that daye vntyll euen, and asked hym agayne, whether they shulde anye more fyght agaynste theyr brotherne or not. God sayde vnto them yes, to morow I wyll delyuer thē in to your hādes.

And

And the nexte day was the trybe of Bē iamyn vtterly dystroyed, sauynge.600. men which hydde themselues in the wyldernes. Here yt is evydent that the chylderne of Israell loste the vyctorye twyse, and yet not withstondynge had a iuste cause, and faught at Godds commaundement. Besydes that, Judas Machabeus, was slayne, in a ryghtuouse cause, as yt is manyfest in the fyrst boke of the Machabees. And therfore yt can be no evydent argument of the vēgeaunce of God, that he was slayne in battayle in a ryghtuouse cause, and therfore me thynketh that this manne ys to malaperte so bluntly to enter in to Goddes Judgement, ād geue sentence in that matter before he be called to counsell. Thus haue I suffycyēt ly touched hys preface, for those poyntes that he afterwarde towched morelargely haue I wyllyngly passed, because I shall towche them earnestly hereafter. Machabe.9

Nowe lette vs see what he proueth.

It ys a greate wonder to see vpon how lyght and sleyght occasyons, he ys fallen vnto these abhomynable heresyes. For he denyeth not nor can not say nay, but that our sauyour sayde hym selfe, my fleshe ys verely meate and my bloode ys verely drynke. He denyeth not also that Christ hym selfe at his last souper, takynge the breade in to hys blessed handes, after Master More.

ter that he had blessed yt sayde vnto hys disciples. Take you thys and eate yt, thys is my bodye, that shall be geuen for you. And lykewyse gaue them the chalyce after hys blessynge and consecracyon, and sayde vnto them, thys ys the chalyce of my bloode of the newe testament, why che shalbe shedde out for many, do ye thys in remembraunce of me.

Fryth. ¶ It is a greate wonder to see howe ygnoraunte their practoure ys, in the playne textes of scrypture. For yf he had any iudgement at all he myght well perceyue that when Christe spake these wordes, my flesshe ys verely meate and my bloode ys verely drynke, he spake nothynge of the sacramẽte. For yt was not instytuted vntyll hys laste souper. And these wordes were spoken to the Jewes longe before, and ment them not of the carnall eatynge or drynkynge of hys bodye or bloode, but of the spirytuall eatynge, which is done by fayth and not with tothe, ãd bellye. Wherof Saynt Austen sayeth vpon thys Gospell of Johan, why prepareste thou other tothe or bellye? beleue and thou haste eaten hym. So that Christes wordes must here be vnderstonde spirytually. And that he calleth hys flesshe verye meate, is because that as meate by the eatynge of yt & digestynge yt in our body dothe strengthen these corruptyble mem-

bres,

bꝛes, so lykewyse doth Chꝛistes flesshe (by the beleuynge that yt taketh our synne vpon yt selfe and suffered the death to delyuer vs) strengthen our immoꝛtall soule. And lykewyse as dꝛynke when yt is dꝛonken, doth comfoꝛte and quycken our fraple nature, So lykewyse doth Chꝛistes bloode by the dꝛynkynge of yt in to the bowells of our soule, that ys by the beleeuynge and remembꝛynge that yt ys shedde foꝛ our synnes, comfoꝛte and quycken our soule vnto euerlastynge lyfe. And thys is the eatynge and dꝛynkynge that he speaketh of in that place. And that yt is so you may peꝛceyue by the texte folowynge which sayeth. He that eateth my bodye & dꝛynketh my bloode dwelleth in me and I in hym, which ys not possyble to be vnderstonde of the Sacrament. ffoꝛ it is falsse to saye, that he that eateth the Sacrament of hys bodye and dꝛynketh the sacrament of hys bloode, dwelleth in Chꝛiste and Chꝛiste in hym. ffoꝛ some man receyueth yt vnto hys condempnacyō. And thus doth .S. Austen expounde yt sayenge. *Hoc est enim Christum manducare, in illo manere, & illum manentem in se habere.* Thys is the veꝛy eatynge of Chꝛiste, to dwell in hym, and to haue hym dwellynge in vs. So that who so euer dwelleth in Chꝛist (that ys to saye) beleeueth that he is sent of God to saue vs

from

from our synnes) doth verely eate ād dryn
ke hys bodye and bloode, although he ne-
uer receyued the sacrament. Thys ys the
spirytuall eatynge necessarye for all that
shalbe saued. For there ys no man that cō
meth to God without this eatynge of
Christ, that is the beleuynge in hym. And
so I denye not but that Christ speaketh
these wordes, but surelye he ment spyry-
tually. As S. Austen declareth, ād as the
place playnely proueth.

Mat.26 And as towchynge the other wordes
that Christe spake vnto hys dyscyples at
hys laste souper, I denye not but that he
sayde so, but that he so steshely mēt as ye
falsely fayne, I vtterly denye. For I saye
that hys wordes were then also spyrite
and lyfe, and were spyritually to be vn-
derstonde. And that he called yt hys bo-
Joan.6 dye, for a certayne propertye, euen as he
Joan.15. called hym selfe a very vyne, and hys dys
cyples very vyne braunches, and as he
Joan.10 called hym selfe a dore: not that he was so
in dede, but for certayne propertyes in the
symplytudes. As a man for some proper
tye sayeth of hys neyghbours horsse, this
horsse is myne vp and downe, meanynge
Gen.35. that yt is in euery thynge so lyke. And ly
Gen.32. ke as Jacob buylded an aulter and called
yt the God of Israel, and as Jacob cal-
led the place where he wrasteled with the
Angell, the face of God, and as the pas-

call

call lambe was called the passynge bye of the Lorde. And as a broken potsherde was called Hierusalem, not for that they were so in dede, but for certayne symylytudes in the propertyes, and that the very name yt selfe myght put men in remembraunce what ys ment by the thynge, as I sufficyently declared in my fyrste treatyse. Ezech. 5

More. We muste neades confesse, that they that beleue that yt ys the very bodye and hys very bloode in dede, haue the playne wordes of our saueoure hym selfe vpon their syde, for the grounde and foundacyon of their fayth.

Fryth. That is very true, and so haue they the very wordes of God, whiche saye a broken potsherde ys Hierusalem, and that Christe is a stone, and that Christe is a vyne and a dore. And yet yf they shuld beleue or thynke that he were in dede any of these thynges, they were neuertheles deceyued. For though he so sayde, yet I saye hys wordes were spirituall and spiritually to be vnderstonde.

More. And where you saye that I dyne from the fayth of playne and open scryptures, and for the allegorye destroye the true sence of the letter.

Fryth. I answere that some textes of scripture are onelye to be vnderstonde after the letter. As when Paule sayeth, Christ dyed

Rom.4. dyed for our synnes & rose agayne for our re iustificacyō. And some textes are onely to be vnderstonde spirytually or in the way of an allegory: As whē Paule sayth, 1.Cor.x Christe was the stone. And when Christe Johā.xb sayeth hym selfe. I am a very vyne. I ā the Johan.x dooze. And some must be vnderstōde both lytterallye, and spirytuallye: As when God sayde, out of Egypte called I my sonne, whyche although it were lytterallye fulfylled in the chyldeme of Israel Ozee.11. when he brought them out of Egypte with greate power and wōders, yet was yt also mente ād verifyed in Christ hym selfe, hys very spyrytuall sonne, which Math.2 was called out of Egypte after the death of Herode. And agayne yt is very spiritually fulfylled in vs whyche through Christes bloode are delyuered from the Egypte of synne, and from the power of Pharao the devyll. And I say that this texte of scripture, this is my bodye, ys onely spirytually to be vnderstonde, ād not lytterallye. And that doth S. Austen also confyrme, which wryteth vnto Adamantus and sayeth. These sentences of scripture, Christ was the stone, the bloode ys the soule, and thys is my bodye, are spyguratyuelye to be vnderstonde (that is to say) spiritually, or by the way of ā allegorye, & thus haue I. S. Austē wholye vpon my syde, whiche thynge shall yet

here

hereafter more playnely appere.

More. Nowe hys example of hys brydgromes rynge I very well alowe. For I take the blessed sacramēt to be left with vs for a very token and a memoryall of Christe in dede. But I say that the whole substaunce of the same token & memoryall, is hys owne blessed bodye. And so I saye that Christe hathe lefte vs a better token then this man wolde haue vs take yt for. And therin he fareth lyke a mā, to whō a brydgrome had delyuered a goodly golde rynge with a ryche Rubye therin, to delyuer to hys bryde for a token. And then he wolde lyke a false shrewe, keape a waye that golden rynge and geue the bryde in steade therof, a proper rynge of aryshe, and tell her that the brydgrome wolde sende her no better. Or els lyke one that when the brydgrome hadde geuen soche a rynge of golde to hys bryde for a tokē, wyll tell her playne, ād make her beleue, that the rynge were but coper or brasse, to mynyshe the brydgromes thanke.

Fryth. I am ryght gladde that ye admytte myne exāple, ād grāte that the sacramēt is lefte to be a very tokē and memoryall of Christ in dede. But where you saye, that the whole substaunce of the same token ād memoryall is hys owne blessed bodye, that is sooner sayde than proued.

And

And where you saye that we fare lyke a false shrewe that wolde heape the golde ryng from the bryde, and geue her a ryng of a ryshe, or tell her that her golde ryng were coper or brasse, to mynyshe the brydgromes thāke. I answere that we denye not but that the ryng is moste fyne golde, and is sette wyth as ryche Rubyes as can be gotten. For that ryng (I meane the Sacrament) is not onely a moste perfecte token and a memoryall of the brydegromes benefyttes ād vnfayned fauoure on hys partye, but yt is also on the other partye a thankes geuyng for the gracyous gyftes which she vndoubtedly knowlege her selfe to haue receyued. For as verely as that breade is broken Amōge thē, so verely was Christes bodye broken for their synnes. And as verely as they receyue that breade in to their bellye through eatyng yt, so verelye do they receyue the frute of hys death in to their soules by beleuyng in hym. And therfor they assemble to that soupper, not for the valoure of the breade, wyne, or meate, that is there eate, but for the intent to geue hym thankes commonly a monge them all, for hys inestymable goodnes. But to procede on to our purpose, yf a man wolde come vnto the bryde, and tell her that thys goodly golde ryng were her owne brydgrome, both flesh bloode ād bones (as you do)

then

then I thynke yf she haue anye wytte, she myght answere hym, that he mocked, and the more he sayde yt, the lesse she myght beleue hym, and saye that yf that were her owne brydgrome, what shulde she thē neade any remēbraunce of hym, or why shulde he geue it her for a remembraunce. For a remembraunce presupposeth the thynge to be absent, and therfore yf thys be a remembraunce of hym, than can he not here be present.

I merueil therfore moche, that he is not a frayde, to affyrme that these wordes of Christe, of hys bodye and of hys bloode, muste neades be vnderstonde by waye of a symplytude or an allegorye, as the wordes be of the vyne and the doore. Nowe this he knoweth well, that though some wordes spokē by the mouthe of Christe be to be vnderstonde onely by waye of a symplytude or an allegorye, yet foloweth it not therupon, that euery lyke worde of Christe in other places was non other but an allegorye, for suche was the shyfte and cauyllacyon that the wycked Arryans vsed which toke from Christes parson hys omnypotent Godhed. More.

I graunte that the Arryans erred, for as Master More sayeth, though in some place a worde betakē fyguratyuely, it foloweth not therfor that in euery other place, it shulde lykewyse be takē. But one Fryth.

questyō muste I aske hys mastershyppe, how doth he knowe that there is any worde or texte in scripture that muste be takē fyguratyuely, that is by the waye of a symylytude, or as he calleth yt a necessarye allegory? I thynke (though some mē may assygne other good causes ād euydences) that the fyrst knowelege ys by other textes of scrypture. For yf other textes be cōferred vnto yt, and wyll not stonde with the litterall sence, then I thynke yt muste neades be taken spirytually or fyguratyuelye, as there are infynyte textes in scripture. Now when I see that S. Thomas which felte Christes woundes ād put hys fynger in hys syde, called hym hys Lorde and God, and that no texte in scrypture repugneth vnto the same, but that they may well stonde together, me thynketh yt were foly to affirme that this word, God, in that texte shulde be taken fyguratyuely or by waye of an allegorye: But nowe in our matter the processe of scripture wyll not stonde with the lytterall sence, as shall here after appeare. And therfor necessyte compellethe vs to expounde yt fyguratyuelye, as doth also S. Austen and other holy doctours, as hereafter shall playnely appeare.

More. If euery man that can fynde out a newe fonde fantasye vpon a texte of holy scrypture, may haue his owne mynd takē,

and

and hys owne exposicyon beleued agaynste the exposycyons of the olde connynge doctours and sayntes, then may you surely see that none artycle of the Christen fayth, can stonde and endure longe. And then he alleageth. s. Hierome, which sayth, that yf the exposycion of other interpretours, and the consent of the common catholycke churche, were of no more strēgth but that euery mā myght be beleued that coulde brynge some textes of scrypture for hym, expounded as it pleaseth hym selfe, then coulde I (sayth this holy mā) brynge vpe a newe secte also, and saye by scrypture, that no man were a true Christen man, nor a membre of the churche, that keapeth two cootes. And in good fayth (sayth master More) yf that waye were alowed I were able my selfe to fynde out fyftene newe sectes in one fore none.

¶ Saynte Peter sayeth that the scripture is not expounded after the appetyte of any pryuate parson, but euē as yt was geuen by the spyrite of God, and not by mānes wyll: so muste yt be declared by the same spiryte. And therfore I wyll not that any mā shalbe beleued, by bryngynge hys owne mynde and fantasye. But yf he wyll be beleued, let hym brynge eyther an other playne texte, which shall expounde the fyrste, or els at the leaste he muste brynge suche a manyfest sentence, Fryth.

as wyll stonde wyth the processe of the scripture. Whye was Saynt Hierome alowed agaynst the determynacyon of the counsell of Meldeley, syth he was alone, and they a greate multytude, but onely because he brought euydent scrypture, which at the tyme of their sentence, none of them remembred. And yet when yt was brought, they coulde not auoyde yt. And lykewyse excepte I brynge euydent scripture which they all shall expounde as I do, I desyre not to be beleued. And where master More sayeth, that in good fayth he were able to fynde out fyftene newe sectes in one fore none, he may thanke GOD that he hathe suche a pregnaunte wytte: But yet I truste he shulde not fynde one (yf there were any parell of dāpnacyō therin but that we wolde with a playne texte confute yt, which he shulde not be able to avoyde.

More. And ouer this, the very cyrcumstaunces of the places in the Gospell in which our sauyour speaketh of that sacramente, may well make open the defference of hys speache in this matter, and of all the other, and that as he spake all those but in an allegorye, so spake he this, playnely meanynge that he spake of hys very bodye and hys very bloode, besyde all allegoryes. For when our Lorde sayde,

de, he was a verye vyne, and when he sayd he was the doze, there was none that harde hym, that any thynge merueled therof. And whye? For because they perceyued well, that he ment not that he was a materyall vyne in dede, nor a doze neyther: But when he sayde that hys flesh he was verye meate, and hys bloode verye drynke, and that they shulde not be saued but yf they ded eate hys flesshe and drynke hys bloode, then were they all in suche a wonder therof, that they coulde not abyde. And wherfor, but because they perceyued well by hys wordes and hys maner of circumstaunces, that Christe spake of hys very flesshe and hys very bloode in dede.

¶ It is openly knowen and confessed amonge all learned men, that in the .6. chapytre of Ioan, Christe spake not one worde concernynge the sacrament of hys bodye and bloode (which at that tyme was not yet instytuted) but all that he there spake was of the spyrytuall eatynge ād drynkynge of hys bodye, and bloode, as I haue towched before. And the circumstaunces of this place do in dede proue that they were fleshly mynded, and vnderstoode not the spirytuall wordes of our sauioure Christ, and therfor wondered and mourmured. In so moche that

Ryth. Ioan. 6.

Christe

Christe sayde vnto them, doth this offende you? What wyll ye say then whē ye shall see the sone of man ascendynge thyther where he was before? Thē (addeth S. Austen) you shall knowe that he ment not to geue hys flesshe to eate with your teth: for he shall ascende whole. And Christ addeth, it is the spirite that quyckeneth, the flesshe profyteth nothynge, the wordes that I speake, are spirite ād life. that is to say, sayeth S. Austen, are spirytuallye to be vnderstonde. And where Christ sayeth, that the flesshe profyteth not hynge (meanynge of hys owne flesshe, as S. Austē sayeth) he meaneth that it profyteth not, as they vnderstoode hym, that is to saye, it profyteth not, if it were eatē. But it doth moche profyte to be slayne, that through it and the shedynge of hys blode, the wrath of God our Father is pacyfyed, ād our synnes forgeuen. And where his mastershyp sayeth that the people perceyued well what he ment, and therfor wōdered so sore ād could not abyde, because they perceyued well by hys wordes ād maner of circumstaunces what hys meanynge was. I wyll say as I ded before, that they vnderstoode hym not. Nowe here he wyll saye vnto me, if it be but your naye and my yea, then I wolde thynke to be beleued as soone as you, and surelye that were but reason. Not withstondynge (thanke be to God)

I am

I am able to bringe in auctorite to Judge betwene vs bothe, whose Judgemēt I truste hys mastershyp wyll admytte. Thys autoure is. S. Austen which sayeth. *Discipuli enim eius qui eum sequebantur expauerunt & exhorruerunt sermonem non intelligentes.* That is to saye, his dyscyples whiche folowed hym, were a stoyned, and abhorred hys wordes, ād vnderstoode thē not. And because your mastershyppe shall not thynke that he ouer schotte hym selfe, and spake he wyste not what, we shall alledge hym sayenge the same wordes in an other place. *Cum diceret. Nisi quis manducauerit carnem. &c. Illi non intelligentes dixerunt ad inuicē. Durus est hic sermo, quis potest eum audire?* That is, when Christ sayde, excepte a man eate my flesshe and drynke my bloode, he shall haue no lyfe in hym, they because they vnderstoode hym not, sayde to eche other, this is an harde sayenge, who can heare hym? Thus I truste you wyll geue place (although not to me) yet at the leaste vnto Sayncte Austen, and receyue the truth whiche is so playnelye proued.

Augustī in sermo ad infan.

Aug. 14

And where hys mastershyp alleageth this texte for the Sacramente, that excepte they ded eate hys flesshe and drynke hys blode they coulde not be saued, yt seameth that he is fallen in to the errour of Pope Innocēt, which ignorātlye vnderstōdynge

this texte vpon the Sacrament (as master Moze doth) caused ponge chylderne and infantes to receyue the Sacrament, as though they had all bene dampned which dyed and had not receyued it. And of thys Carnall mynde were many the Bysshoppes a greate whyle (as are now the Bohemes, whome he after dyspraysyth, and yet expoundeth the texte as they do) but afterward they loked moze spirytually vpõ the matter and confessed their ignoraunce, as I truste master Moze wyll. But now wyll I shew you. S. Austens mynde vpõ this texte, which shall helpe for the expocyscyon of all thys matter. S. Austen in the thyrde boke de doctrina christiana the. 16. chapptre, teachynge how we shall knowe the tropes, fygures, allegoryes, and phrases of the scrypture sayeth. Si aũt flagitium aut facinus iubere uidetur, figurata locutio est. Nisi manducaueritis (inqt) carnem filij hominis et biberitis eius sanguinẽ, non habebitis uitam in uobis. Facinus uel flagitium uidetur iubere. Figura est ergo precipiens passionis dominicæ esse communicandũ et suauiter atque utiliter in memoria recondendum, quod pro nobis caro eius crucifixa & uulnerata sit. That is to saye: when so euer the scrypture of Christe seameth to commaunde any fowle or wycked thynge, than muste that texte be taken fyguratyuelye, and that it is a phrase, allegorye, and maner of speakynge,

Augustinus libro 3 de doctrina christiana.

thynge, ād muste be vnderstonde spyrytu ally and not after the letter. Excepte (say eth Christ) ye eate the flesshe of the sonne of man and drynke hys bloode ye shall ha ue no lyfe in you. Whe seameth (sayeth S. Austen) to cōmaunde a fowle and a wycked thynge. It ys therfore a fygure, com maundyng vs to be partakers of hys pas syon, and swetely ād profytably to pryn te in our mynde that hys flesshe was cru cyfyed and wounded for vs. This truth (thankes be to God) doth S. Austen de clare vnto vs, which thynge besyde the openyng of thys texte agaynst master Mores mynd, doth playnely shew what he thought in the holye wordes of Chri stes souper. For syth he called yt a fowle and a wycked thynge to eate hys flesshe, than may you soone perceyue, that he thought yt ys fowle and as wycked a thynge to eate hys bodye, seynge hys bo dye ys flesshe, and then consequently yt shall folowe, that eyther thys worde eate (where Christe sayde take thys and eate yt) muste be taken spirytually, or els that thys sayēge of Christe, thys is my body, muste be fyguratyuely spoken, but this worde, eate, ys taken after the letter (for they ded in dede eate the breade) therfore yt muste neades folowe, that thys sentēce (thys is my bodye) muste be fyguratyue ly spoken. Or els ys S. Austen not to be

approued in thys place, which thynge our Bysshoppes I thynke, wyll not saye naye.

Augustin⁹ in ser mone ad infantes

Besydes that. S. Austen sayeth. *Quando loquebatur dominus noster Iesus Christus de corpore suo, nisi (inquit) quis manducauerit carnem meam et biberit sanguinẽ meum, non habebit in se uitam. Caro enim mea uere est cibus, & sanguis meus uere est potus, Intellectus spiritualis credentem saluum facit, quia littera occidit, spiritus est qui uiuificat.* That is to saye: when our Lorde Jesus Christe spake of hys bodye, excepte (sayeth he) a man eate my flesshe and drynke my bloode, he shall haue no lyfe in hym selfe, for my flesshe is verye meate, and my bloode is very drynke. The spyrytuall vnderstondynge saueth hym that beleueth, for the letter kylleth, but the spirite quyckeneth. Here may you playnlye perceyue, that thys texte muste onelye be taken spyrituallye. For he sayeth, that to take it after the letter it kylleth and profyteth nothynge at all, wherfor I wonder that we haue bene ledde so longe in this grosse errour.

Orig. in leuiti. homi. 7.

This sayenge doth that famous clarke Origene, confyrme sayẽg. *Agnosce q̃ figurae sunt quae in uoluminibus Domini scriptae sunt: & ideo tanquã spirituales & non tanquam carnales, examinate & intelligite quae dicuntur. Si enim secundum litteram sequaris hoc ipsum quod dictum est, Nisi manducaueritis*

ritis carnē &c. Occidit hæc littera. That is to saye: Marke that they are fygures which are wrytē in the scrypture of God. And therfore exampne them as spyrytuall men and not as Carnall, ād vnderstonde those thynges that are spoken. For if thou folowe after the letter, this thynge that is spokē: excepte ye eate the fleshe of the sone of man and drynke hys bloode, you cā haue no lyfe in you, this letter kylleth. Alas deare bretherne why shulde any mā be offended with thys doctryne, seynge it is approued so playnelye, by suche auncyent and holy Fathers.

Agayne. S. Austē sayeth. *Qui manducat carnem meā & bibit meum sanguinem in me manet & ego in illo. Hoc est ergo manducare illā escam & illū bibere potum, in Christo manere & illum manentē in se habere, ac per hoc qui non manet in Christo & in quo non manet Christus proculdubio non manducat eius carnem nec bibit sanguinē, etiā si tante rei sacramentum ad iudicium sibi manducet & bibit.* That is to saye, he that eateth my fleshe and drynketh my bloode, abydeth in me, and I in hym. This is therfore the eatynge of that meate and drynkynge of that bloode, to abyde in Christe and haue hym abydynge in vs. And therfor he that abydeth not in Christe, and in whome Christe abydeth not, without doubte he eateth not Christes fleshe nor drynketh

Augusti sermo circa sacraferia pasche.

heth not hys bloode, although he eate and
drynke the sacramēt of so greate a thynge
vnto hys dampnacyon. And euē the same
Idē Beda super 1. Cor. 10. wordes hath Bede vpon the Corynthyās
1. Corin. 10. Thys one place is sufficyent
for to proue my purpose though he sayde
not one worde more. For here he doth playnelye determyne, that he whiche abydeth
not in Christe: that is to saye: he that is
wycked or vnfaythfull, doth not eate hys
fleshe nor drynke hys bloode, although he
eate and drynke the Sacramēt of so greate a thynge. And so muste it neades folowe, that the Sacramente is not the verye
naturall bodye of Christ. For then the vnfaythfull shulde eate hys fleshe, seynge he
eateth the Sacrament of hys bodye. But
that doth S. Austen denye, wherfor it muste neades folowe, that it is but onelye a token of a remembraunce, ād a sygne of hys
bodye breakynge, and a representacyon
of hys passyon, that we myght keape hys
Rom. 5. facte in memorye, and geue hym thankes
for hys tender loue and kyndenes, whiche
when we were hys enemyes toke vpon
hym to suffer moste vyle death, to reconcyle vs vnto hys father, and make vs hys
frendes. Thys sayenge hath S. Austen in
a nother place also, where he wryteth on
Augustin. this maner. *Qui non in me manet, & in quo*
de ciuita: *ego non maneo, non se dicat aut existimet sā*
dei lib. 21 *ducare corpus meum, aut bibere sanguinem*
meum.

meum. Non itaq; maneat in Christo qui non sum eius membra: non sunt autem membra Christi qui se faciunt membra meritricis. capi. 25.
That is to saye, he that abydeth not in me, and in whome I abyde not, let hym not saye or thynke that he eateth my bodye or drynketh my bloode. They abyde not in Christe which are not hys membrs. And they are not hys membres whiche make them selues the membres of an harlote. And these are also the verye wordes of Bede. Here is it playne proued agayne by the auctorite of S. Austen and Bede, that the wycked and vnfaythfull (whiche are not the membres of Christe) do not eate hys bodye nor drynke hys bloode, and yet they do eate the Sacrament as well as the other. Wherfore you muste neades, graunte, that the Sacrament is not the naturall bodye of Christ but a figure, token, or memoryall therof. Now good Christē people counte not thys new learnynge which is confyrmed by suche olde doctours and faythfull fathers. Beda in 1. Cor. 6.

Now were thys ynough for a Christē man that loued no contencion. But because there are so many sophysters in the worlde whiche care not what they saye, so they holde not their peace, I muste neades sette some bulwarke by this holy doctour, to helpe to defende hym, for els they wyll ouerthrowe hym (as they do me)

Ambrosi de sacra. me) ād make hym an heretyck also. Therfore I wyll alleage hys master saynt Ambrose. Saynte Ambrose sayeth. *Non iste panis qui uadit in corpus a nobis tā anxie queritur, sed panis uitæ æterne que anime nostre substanciam fulscit, qui autem discordat a Christo non manducat carnem eius, nec bibit sanguinem eius, & si tante rei sacramentum iudicium sue perdicionis accipit.* That is, this breade that goeth in to the bodye ys not so gredelye fought of vs, but the breade of euerlastynge lyfe which vpholdeth the substaunce of our soule. For he that dyscordeth from Christ, doth not eate hys fleshe, nor drynke hys bloode, although he receyue the sacramente of so greate a thynge vnto hys dampnacyon and destruccyon. Furthermore, the greate clarke Prosper confyrmeth the same, sayenge. *Qui discordat a Christo nec carnem Christi manducat, nec sanguinem bibit, etiam si tantæ rei sacramentum ad iudicium sue presumptionis quotidie indifferenter accipiat.* That is, he that dyscordeth from Christ, doth neyther eate hys flesshe, nor drynke hys bloode, although he receyueth indyfferently euery daye the sacrament of so greate a thynge vnto the condempnacyon of hys presumpcyon. And these are also the very wordes of Bede vpō the ri. Chapiter of the fyrste Epystle to the Corynthyans.

Prosper in libro sententiarum.

Idē Beda super 1. Cor. 11

Now yow may see, that it ys not saynt

Austens mynde onelye, but also the sayn-
ge of many mo. And therfore I truste you
wyll be good vnto hym. And yf ye con-
dempne not these holye fathers,
then am I wrongfullye pu-
nyshed. But yf you con-
dempne them, then
muste poore Jo-
han Frythe be
contente to
beare
the
burthen wyth
them.

The mynde & exposiciō of the olde doctours vpon the wordes of Christes maundye.

More. And where master More sayeth, that yf Chryste had not ment after the playne litterall sense, that both the hearers at that tyme, and the expositours sens, and all Christen people besyde thys xv.c. yeare wolde not haue taken onelye the litterall sens beynge so straunge and mervelous that yt myght seame impossyble, ād declyne from the letter for allegoryes in all suche other thynges, beynge (as he sayeth) and as in dede they be, so manye farre in nombre mo.

Fryth. ¶ As towchynge the hearers they were deceyued and vnderstoode hym not (I meane as manye as toke hys wordes fleslye as you do) And they had their answere of Christe (when they mourmured) that hys wordes were spyrite and lyfe: that is (as S. Austen sayeth) spirytuallye to be vnderstoude & not fleslye, as ys before declared. And as for the exposytours, I thynke he hath not one of the olde fathers for hym, but certen newe felowes: as Dominicꝰ. S. Thomas, Occam, ād suche other

ther which haue made the Pope a God. And as I haue ſhewed S. Auſten maketh full for vs, and ſo do all the olde fathers. As Decolompadius hath well declared in hys boke. *Quid ueteres ſenſerint de ſacramento euchariſtiæ.* And ſome of their ſayenges I ſhall alleage a none. And where you ſaye that all Chriſten people haue ſo beleued this. 1500. yeares, that is very falſe. For there ys no doubte, but that the people thought as holye Saynt Auſten and other faythful fathers taught thē. Which as I ſayde, make with vs. Notwithſtondynge in dede ſyth oure prelates haue bene made lordes and haue ſette vp their lawes and decrees contrarye to the prerogatyue of all Prynces, and lyke moſte ſubtle traytours, haue made all men beleue that they may make lawes & bynde mens cōſcyences to obeye them: and that theyr lawes are Gods lawes, blyndynge the peoples eyes wyth two or thre textes wrongfully wreſted, to auaunce their pryde, where they ought to obeye Kynges & Princes & be ſubiect to their lawes, as Chriſt & hys Apoſtles were eue vnto the death. Syth that tyme I ſay, they haue made me beleue what they lyſt, & make artycles of the fayth at their pleaſure. One artycle muſt be that they be the church, and cā not erre. And this ys the grounde of all their doctryne. But the truth of this artycle ys now ſuf-

The mynde of the olde doctours, fycyently knowē. For yf quene Katheryne be Kynge Hēryes wyfe, thē they do erre, & yf she be not, they haue thē erred. It is nowe become an artycle of our fayth that the Pope of Rome must be the hede of the churche ād the vycar of Christe: & that by Gods lawe. It is an artycle of our fayth, that what soeuer he byndeth in earth, is bonde in heauē, in so moche that yf he curse wrōgfully, yet yt must be feared, ād in fynite suche other which are not in our crede, but blessed be god that hath geuē some lyght in to oure Prynces harte. For he hath lately putforth a boke called the glasse of truth, which proueth many of these artycles very folysh fātaspes, ād that euē by theyr owne doctours, and so I truste you shall be proued in this poynt of the sacramēt. For though it be an artycle of our fayth, yt is none artycle of our Crede in the .xij. artycles, whiche are suffycyent for our saluacyon. And therfore we may thynke that you lye without all Jeoperdye of dampnacyon.

Neuerthelesse seynge hys mastershyp sayeth that all make for hym, & I say cleane contrarye, that allthe olde fathers make agaynste hym, it were necessarye that one of vs shulde proue hys purpose. But in dede in this poynte he wolde loke to haue the vātage of me. For he thynketh that mē wyll sooner beleue him which is a gre

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ate mā, thē me which am but a poore mā, ād that therfor I had more neade to proue my parte true, thē he to proue hys. Well, I am content, and therfor geue eare dere reader and iudge betwene vs.

ffirst I wyll begynne with Tertulyan, because he is of moste antiquyte. Tertulyan sayeth. *Ipse (Christus) nec panem repro bauit quod ipsum corpus suum representat.* That is to saye: Christ hym selfe ded not reproue or dyscōmēde breade which doth represent hys bodye. ffor the vnderstōdyng of thys place, you must know that there was an heretyke called Marcpō, which ded reproue creatures, & sayde that all maner of creatures were euell. This thynge doth Tertullyā improue by the sacramēt & sayeth. Christ ded not reproue or dyscōmende breade the which doth represēt his bodye: as though he shulde say, yf Christ had counted the breade euell, then wolde he not haue lefte yt for a sacrament to represent hys bodye, meanynge that it is a sacramente, synge, token, and memorpall of hys bodye, and not the body yt selfe. And that this is hys mynde, doth playnly appeare in his fourth boke, where he sayeth. *Christ9 acceptū panē et distributū discipulis, corpus suū illud fecit: hoc est corpus meū dicēdo, id est figura corporis mei. Figura au tē non fuisset, nisi ueritatis cēt corpus. Vacuar es quod est phātasma, figuram capere non posset.* Tertullianus libro. 2. cō tra Marcionem.

Tertullianus libro 4. cō tra Marcionem.

The mynde of the olde doctours,
That ys to saye: Christe takynge breade and dystrybutynge vnto hys disciples made yt hys bodye, sayēge. This ys my body. But thys breade coulde not haue bene a figure of yt, excepte Christ had had a true bodye. For a vayne thynge or a fantasye can take no fygure. For the vnderstondynge of this place, you muste marke that this heretycke Marcō agaynst whome thys auctoure wryteth, held holde opynion that Christ had no naturall bodye, but onelye a fantastycall bodye, ād this oppynion doth thys doctoure improue by the sacrament of the aulter sayenge. The sacrament ys a fygure of hys bodye: ergo Christ had a true bodye, ād not a fantastycall bodye: For a vayne thynge or fantasye can take no fygure. Loo, here doth this olde father which was longe before. S. Austen or. S. Hierome, expounde these wordes of Christe. This is my bodye: that is to saye, a fygure of my bodye. Therfor ye are to blame to call it newe lernynge. Nowe because they shall not of temerarious presumpcyon reiecte this olde father, I shall establysshe hys wordes by S. Austen, which commendeth Christes meruelous pacyence for sufferynge so lōge that traytour Judas, as though he had bene a good man, and yet was not ignorāt of hys wycked thoughtes. *Adhibuit (inquit) ad cōuiuium in quo corporis & sanguinis*

Augusti

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nis sui figura discipulis commendauit ac tra didit. That is to saye: he admytted hym sayeth S. Austē vnto the mandye wherin he dede be take and delyuer vnto the dyscyples the fygure of hys bodye and bloode. Here doth thys holye father. S. Austē call yt the fygure of hys body. And I am sure there is no mā so chyldyshe, but that he knoweth that the fygure of Christe ys not Christe hym selfe, the fygure of. S. Peter ys not saynt Peter hym selfe. And yet we do neuerthelesse commōly call those fygures by the name of the thynge that they do represente. As I maye saye when I see the fygure of. S. Peter, thys ys S. Peter to whome Christe delyuered the keyes of the kyngdome of heauē. And yet he were a foole that wolde thynke that fygure to be S. Peter hym selfe. For yt is onelye a representacyon of hym. Besydes that S. Austen sayeth. *Non hoc corpus quod uidetis estis manducaturi, nec bibituri illum sanguinem quem effusuri sunt qui me crucifigent. Sacramentum aliquod uobis commendaui, spiritualiter intellectum uiuificat nos, caro autem non prodest quicquam.* That ys to saye: you shall not eate thys bodye that you see, nor drynke that bloode which they that crucyfye me shall shedde out. I haue geuen a certayne sacramente vnto you, yf yt be spirytually vnderstonde, yt quyckeneth you; but the fleshe

in prefa. Psalm. 3

Augusti in prefa. Psalm. 98

The mynde of the olde doctours, profyteth nothynge. What thynges can be more playnely spoken?

Furdermore S. Austen sayeth. Sepe ita loquimur ut Pascha appropinquante crastinam uel perendinam Domini passionem dicamus: cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus hodie dominus resurrexit, cum ex quo surrexit tot anni transierunt. Quare nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, quia istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus: ut dicatur ipse dies qui non sit ipse. Sed reuolucione temporum similes eius: & dicatur illo die fieri propter sacramenti celebrationem, quod non illo die, sed iam olim factum est. Nonne semel immolatus est Christus in seipso? & tamen in sacramento non solum per amnuas Paschæ solennitates, sed omni die pro populis immolatur: nec utique mentitur qui interrogatus, responderit eum immolari. Si enim sacramenta quandam similitudinem earum rerum quarum sunt sacramenta non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut ergo secundum quendam modum sacramẽtum corporis CHRISTI corpus CHRISTI est. Et sacramentum sanguinis CHRISTI sanguis CHRISTI est. Ita sacramenta fidei fides est. Nihil est autem ali

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ud credere, quam fidem habere, ac per hoc re spondetur fidem habere propter fidei sacra menta. Et conuertere se ad Deum propter con uersionis sacramentum. Quia & ipsa respon sio pertinet ad celebrationem sacramenti. Si cut de ipso baptismo Apostolus dicit. Conse pulti (inquit) sumus Christo per baptismum in mortem, Non ait sepulturam significaui mus, sed prorsus ait, consepulti sumus. Sacra mentum ergo tantæ rei non nisi eiusdem rei uocabulo nuncupauit.

That is to saye: We often vse to saye, when Easter draweth nygh, that to mo rowe or the nexte day is the Lordes passyō, ād yet yt is many yeares sens he suffered, and that passyon was neuer done but ones. And vpon that sondaye we saye, thys daye the Lorde ded ryse agayne, and yet yt ys many yeares sens he rose. Now ys there no man so folysshe to reproue vs as lyers for so sayenge, because we name these dayes after the symplytude of those in which these thynges were done, so that yt is called the same daye, which is not the verye same, but by the reuolucyon of tyme lyke it. And yt is named to be done the same daye through the celebracyon of the sacramēt (through keppynge the memorpall of the thynge ones done) which ys not done that daye, but was done lōge before. Was not Christe ones crucyfyed

in hys owne parson: ād yet in a mysterye (which is the remembraunce of hys very passyon) he ys crucyfyed for the people not onely euery feaste of Easter, but euery daye. Neyther doth he lye which (whē he is asked) answereth that he is crucyfyed. For yf the sacramentes had not certayne symylytudes of those thynges wherof they are sacramentes, then shulde they be no sacramentes at all. And for this symylytude for the moste parte they take the names of the very thynges, and therfore after a certayne maner the sacramente of Christes bodye ys Christes bodye, & the sacramēte of Christes bloode, is christes bloode, so the sacramēt of fayth, is fayth. For yt ys nō other thyng to beleue, thē to haue fayth, & therfore whē a mā answereth that the infante beleueth which hath not the affecte of fayth, he answereth that yt hath fayth for the sacramēt of fayth: And that yt turneth yt selfe to GOD, for the sacrament of conuersyon. For the answere yt selfe pertayneth vnto the mynystrynge of the sacrament. As the Apostle wryteth of Baptyme: we are buryed (sayeth he) wyth Christ through Baptyme vnto death. He sayeth not, we sygnyfye buryenge, but vtterlye sayeth, we are buryed. He called therfore the sacrament of so greate a thynge euen wyth the proper

name

name of the verye thynge it selfe. &c. If a man wolde abyde contencyon and loke soberly vpon those wordes of Saynte Austen, he shall soone perceyue the mysterye of thys matter. For euē as the nexte good fryday shalbe called the daye of Christes passyon: and yet he shall not suffer death a gayne vpon that daye, for he dyed but ones and is nowe immortall, euē so is the Sacrament called Christes bodye. And as that daye is not the verye daye that he dyed vpon, but onelye a remembraunce therof: So the Sacrament is not hys very naturall bodye, but onelye a remembraunce of hys bodye breakynge and bloode sheadynge. And lykewyse, as the nexte Easter daye shall be called the daye of hys resurrectyon, not that it is the very same daye that Christe ded ryse in, but a remembraunce of the same: Euen so the Sacrament is called hys bodye: not that it is hys bodye in dede, but onely a remembrannce of the same. And furdermore, euē as the Preste doth offer hym, that is to saye, crucyfye hym at Masse, euē so is the sacramēt hys bodye. But the Masse doth but onelye represent hys passyon. And so doth the Sacrament represent hys bodye. And yet though the Masse dothe but represent his crucyfyēge, we maye truelye saye he is crucyfyed, euen so though the Sacrament do but sygnyfye or represent hys bodye, yet

may we trulye saye that it is hys bodye. Why so? verely (sayeth he) for the sacramentes haue a certayne symplytude of those thynges wherof they are sacramentes. And for thys symplytude for the moste parte, they take the names of the verye thynges. Blessed be God which hathe so clearelye dyscussed this matter by thys faythfull Father. Notwithstondynge he doth yet expresse it more playnelye sayēg: After a certayne maner the sacrament of Christes bodye is Christes bodye. Behol de deare bretherne he sayeth, after a certayne maner the sacramēt is Christes bodye. And by that you maye soone knowe that he neuer mēte that it shulde be hys verye naturall bodye in dede, but onelye a token and memoryall to keape in memorye the death of hys bodye, and so to nourysche our fayth. Besydes that, hys symplytude which he after allegeth of Baptyme, doth througlye expoūde this matter, for (sayeth he) the Apostle sayeth not, we sygnyfye buryenge: but he sayeth, we are buryed, & yet in dede the Baptyme doth but sygnyfye it. And therevpon S. Austen addeth, that he called the sacrament of so greate a thynge euen with the name of the verye thynge it selfe. And lykewyse it is in our sacrament. Fynallye to be shorte, I wyll passe ouer many places which I haue gathered out of this holye father, and wyll

towche

towche but this one more. Saynte Austē sayeth. *Non enim Dominus dubitauit dicere, Hoc est corpus meum, cum daret signum corporis sui. Et in eodem capite exponit. Sic est enim sanguis anima, quomodo petra erat Christus, nec tamen petra (ait) significabat Christū, sed ait petra erat Christus.* That is to saye; The lorde doubted not to saye, this is my bodye, whē he gaue a sygne of hys bodye. And after in the same chappter he expoundeth it. For truly so the bloode is the soule, as Christe was the stone. And yet the Apostle sayeth not, the stone ded sygnyfye Christ, but he sayeth the stone was Christ. Augustī cōtr. adamantū.

Here S. Austen sayeth playnelye, that Christe called the sygne of hys bodye, his bodye, and in this chappter doth compare these thre textes of scrypture, this is my bodye, the bloode is the soule, and Christe was the stone: And declareth them to be one phrase, and to be expounded after one fashyō. Now is there no mā so madde, as to saye, that Christe was a naturall stone (excepte he be a naturall foole) whose Judgemēt we neade not greatelye to regarde. Therfore we may well cōclude that the sacrament is not his naturall bodye, but is called his bodye, for a symplytude that it hath, wherin it sygnyfyeth & representeth his bodye. And that the sacramēt of so greate a thynge is called eue with the name of the very thynge it selfe. As S. Austē sayde.

Thus

Thys were prove ynough to conclude that all the olde Fathers ded holde the same oppnyon, for who wolde ones surmyse (seynge we haue. S. Austen so playne for vs which is the cheafest amonge thē all) who wolde ones surmyse I say, that they dyssented in thys greate matter frō the other faythfull fathers, or they from hym? Neuerthelesse I dare not lett hym stōde post alone, leaste ye dyspyse hym. And therfore I wyll shewe you the mynde of certayne other also: and fyrste of hys master Saynt Ambrose.

Ambrosi super illud mortē dominiannuncia.

S. Ambrose wrytynge vpon the Eppstle of Paule to the Corynthyans in the. xi. Chapter sayeth. *Quia enim morte Domini liberati sumus, huius rei in edēdo & potādo, carnem & sanguinem qui pro nobis oblata sunt, significamus.* That is to saye: because we be delyuered by the death of the Lorde, in eatynge and drynkynge of thys thynge, meanynge of the Sacrament, we sygnyfye the fleshe and bloode which were offered for vs. Here doth S. Ambrose saye ynough, yf men were not sophysters, but wolde be content with reason. For he sayeth that in eatynge and drynkynge the Sacramēt of Christes bodye, we sygnyfye or represent the fleshe and bloode of our sauyoure Jesus. Notwithstondynge be cause you are so slyppery, we shall bynde you a lytle better by thys mās wordes.

S.

vpon the wordes of Christes mandye.

S. Ambrose sayeth. *Sed forte dices speciem sanguinis non uideo, sed habet similitudinem. Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem preciosi sanguinis bibis.* That is to saye. But perauenture thou wylte saye, I see no apperaunce of bloode, but it hathe a symplytude. For euē as thou haste taken the symplytude of death, euen so thou drynkest the symplytude of the precyous bloode. Here maye ye see by the conferrynge of these two Sacramentes, what. S. Ambrose iudged of it. For he sayeth, euen as thou haste taken a symplytude of hys death in the sacramēt of baptyme, so doste thou drynke a symplytude of hys precyouse bloode in the Sacrament of the Aulter. And yet as S. Austen sayde before, the Apostle sayeth, not we sygnyfye buryenge, but sayeth, we are buryed. And lykewyse here Christe sayde, not this sygnyfyeth my bodye, but this is my bodye, callynge the Sacrament, a sygne, token, and memoryall of so greate a thynge, euen with the name of the verye thynge it selfe. Thus doth S. Ambrose choke our sophysters.

Ambrosi de sacra.

Neuerthelesse I wyll alleage one place more out of Ambrose, where he sayeth. *Dicit sacerdos fac nobis hanc oblationē scriptam rationabilem, quod est figura corporis Domini nostri Iesu Christi.* That is: the Preste sayeth, make vs this oblacyon acceptable.

Ambrosi lib. 3. de sacramē.

The mynde of the olde doctours,

ble.&c. For it is a fygure of the bodye of our Lorde Jesus Christ. Here he calleth it playnelye a fygure of Christes bodye, which thynge you can not avoyde. Therfore geue prayse vnto God and lette hys trouth spreade, which is so playnelye testyfyed, by these holye Fathers. Now lette vs see what S. Hierome sayeth.

Hieronimus super eccle.

Sayncte Hierome wrytynge vpon Ecclesiasles sayeth on this maner. *Caro Domini uerus cibus est, & sanguis eius uerus potus est, hoc solum habemus in presenti seculo bonum, si uescamur carne eius cruoreque potemur, nõ solum in misterio, sed etiam in scripturarum lectione, uerus enim cibus est & potus, qui ex uerbo Dei sumitur scientia scripturarum.* That is to saye: the flesshe of the lorde is verye meate, and his bloode verye drynke. This is onelye the pleasure or prosperite that we haue in this worlde, that we maye eate hys flesshe and drynke his bloode, not onelye in a mysterye, but also in the readynge of scrypture. For it is very meate and drynke, which is taken out of Godes worde, by the knowelege of scryptures. Here maye we see S. Hieroms mynde in fewe wordes. For fyrste he sayeth that we eate hys flesshe and drynke hys bloode in a mysterye, whiche is the sacrament of hys remembraunce, and memorye all of his passyon. And after he addeth, that we eate his flesshe ād drynke hys bloode in the rea

dynge

dynge ād knowelege of scriptures, ād calleth that verye meate ād verye drynke. And yet I am sure ye are not so grosse, as to thynke that the letters whiche you reade are tourned in to naturall flesshe ād blode. And likewyse it is not necessarye that the breade shulde be tourned in to hys bodye, no more than the letters in scrypture are tourned in to his flesshe. And neuertheless through faythe we may as well eate hys bodye in receyuynge of the sacrament, as eate hys flesshe in readynge of the letters of the scrypture. Besydes that S. Hierome calleth the vnderstōdynge of the scripture verye meate and verye drynke: whiche you muste neades vnderstonde in a mysterye and spyrituall sense. For it is no materyall meate nor drynke that is receyued with the mouth and teth, but it is spyrytuall meate and drynke, and is so called for a symplytude and propertye: because that as meate and drynke counforte the bodye and outwarde man, so doth the readynge and knowelege of scrypture conforte the soule and inwarde man. And likewyse it is of Christes bodye, whiche is called verye meate and verye drynke, whiche you muste neades vnderstonde in a mysterye or spyrytuall sense (as Saynte Hierome called it) for hys bodye is no materyall meate nor drynke that is receyued with the mouth or teth: But it is spyrytuall

meate

The mynde of the olde doctours,
meate and drynke, and so called for a symi
lytude and propertye, because that as mea
te and drynke conforte the bodye, so doth
the fayth in hys bodye breakynge & bloo-
de sheadynge refreshe the soule vnto lyfe
euerlastynge. We vse it customablye in
our daylye speache to saye, when a chyl-
de setteth all hys mynde and delyght vpō
sporte and playe: It is meate and drynke
to thys chylde to playe. And also we saye
by a man that loueth well hawkynge and
huntynge: It is meate and drynke to thys
man to hawke and hunte. Where no man
doubteth, but it is a syguratyue speache.
And therfore I wonder that they are so
blynde in thys one poynte of Christes bo
dye. And can not also take the wordes sy-
guratyuelye, as these olde doctours ded.

Hieron-
mus su-
per Ma
theum.

Agayne S. Hierome sayeth. *Postquam my-
sticam pascha fuerat implctum & agni car-
nes cum apostolis comederat, assumit panem
qui confortat cor hominis, & ad uerū paschæ
transgreditur sacramentum, quomodo in pre-
figuratione eius Melchisedech uinum & pa-
nem proferens fecerat, ipse quoq; ueritatem
corporis repræsentaret.* That is to saye: af
ter the mystycall Easter lābe fullfylled,
and that Christe had eaten the lambes fle
she with the Apostles, he tokebreade which
conforteth the harte of man, and passeth
to the true sacramēt of the Easter lambe:
that as Melchisedech brought forthe brea
de and

de and wyne fyguryngе hym, so myght he lykewyse represent the truth of hys bodye. Here doth S. Hierome speake after the maner that Tertullyā ded before: that Christe with breade and wyne ded represent the truth of hys bodye. For excepte he had had a true bodye, he coulde not leaue a fygure of it nor represent it vnto vs. For a vayne thynge or fantasye can haue no fygure, nor can not be represented. As by example. How shulde a mā make a fygure of hys dreame or represent it vnto our memorye? But Christ hath lefte vs a fygure and representacyon of hys bodye in breade and wyne: therfore it foloweth that he had a true bodye. And that this was. S. Hieroms mynde doth manefestly appeare by the wordes of Bede, which doth more coppouslye sette out this sayenge of Hierome. For he wryteth on this maner. *Finitis paschæ ueteris solennijs que in commemorationē antiquæ de ægypto liberationis agebantur, transit ad nouū quod in suæ redemptionis memoriā ecclesia frequētare desiderat, utuidelicet pro carne agni uel sanguine suo, carnis sanguinisq; sacramentum in panis ac uini figura substituens, ipsum se esse monstraret cui iurauit Dominus. Tu es sacerdos in æternum secundum ordinem Melchisedech. Frangit autem ipse panem quem porrigit, ut ostendat corporis sui fractionem non sine sua sponte*

Beda super Luc.

The mynde of the olde doctours,

futuram. Similiter & calicem postquam cœnauit dedit eis. Quis ergo panis carnē cōfirmat, uinum uero sanguinē operatur in carne, hic ad corpus Christi mystice, illud refertur ad sanguinem. That is to saye. After the solempnyte of the olde Easter lambe was fynyshed, which was obserued in the remēbraunce of the olde delyueraūce out of Egypte, he goth vnto the newe which the churche gladlye obserueth in the remēbraunce of hys redempcyon, that he in the steade of the flesshe and bloode of the lambe, myght instytute and ordeyne the sacramēt of hys flesshe and bloode in the fygure of breade and wyne, and so declare hym selfe to be the same vnto whome the Lorde sware, thou arte a perpetuall Preste after the order of Melchisedech. And he hym selfe brake the breade which he gaue, to shewe that the breakynge of hys bodye shulde not be done without hys owne wyll. And lykewyse he gaue them the cuppe after he had supped. And because breade doth conforme or strengthen the flesshe, and wyne worketh bloode in the flesshe, therfore is the breade mystycallye referred vnto the bodye of Christe, and the wyne referred vnto hys bloode.

Here maye you note, fyrste that as the lambe was a remembraunce of theyr delyueraunce out of Egipte (and yet the lābe delyuered them not) so is the sacrament

a remem-

a remembraunce of our redemptpon, and pet the ſacrament redeamed vs not. Beſpdes that he ſapeth, that Chriſt in the ſteade of the fleſhe and bloode of the lambe, ded inſtptute the ſacrament of hys fleſhe and bloode in ſpgure of breade and wyne. Marke well, he ſapeth not that in the ſteade of lambes fleſhe and bloode he ded inſtptute hys owne fleſhe and bloode, but ſapeth that he ded inſtptute the ſacrament of hys fleſhe and bloode. What thynge is a ſacrament? Verelye it is the ſpgne of an holye thynge, and there is no dpfference betwene a ſpgne and a ſacrament, but that the ſpgne is referred vnto a worldlye thynge, and a Sacrament vnto a ſpprptuall or holye thynge.

As Sapnte Auſten ſapeth. *Signa cum ad res diuinas pertinent, ſacramenta appellantur.* That is to ſape: ſpgnes when they partapne vnto godlye thynges are called ſacramentes. Ad Max cellun.

Therfore when Bede ſapeth, that they ded inſtptute the Sacrament of hys fleſhe and bloode in the ſpgure of breade and wyne, it is as moche to ſape (by Sapnte Auſtens dpſkpnpcpon) as that he ded inſtptute the ſpgure of hys holye fleſhe and bloode in the ſpgure of breade and wyne, that is to ſape: that breade and wyne ſhulde be the ſpgure and ſpgne repreſentynge hys moſt bleſſed holye fleſhe

The mynde of the olde doctours,

and bloode vnto vs, for a perpetuall remẽ
braunce. And afterwarde he declared the
propertye for whiche the breade is called
the bodye ād the wyne the bloode: sayn-
ge he speaketh not so darkelye as I now
do, but playnelye sayeth that the breade is
mystycallye referred vnto the bodye of
Christe: because that as breade doth strēg
thē the fleshe, so Christes bodye which is
figured by the breade, doth strēgthen the
soule through fayth in hys death. And so
doth he clearlye proue my purpose.

Crisost. super Matth.

Now lette vs see what Chrisostome
sayeth, whiche shall describe vs the fayth
of the olde Grecians, who had not loste
the true fayth, howsoeuer the worlde go
now adayes. Chrisostome sayeth in thys
maner. *Si enim mortuus Iesus nō est cuius fig
num & simbolū hoc sacrificiū est: uides quan
tum ei studium fuerit ut semper memoria te
neamus pro nobis ipsum mortuum fuisse.*
That is to saye: If Jesus haue not dy-
ed, whose memorye and sygne is this sa-
crifyce? Thou seest what dylygence he
gaue that we shulde cōtynuallye keape in
memorye that he dyed for vs. Here you
maye see that Chrisostome calleth the sa-
crament *symbolum et signum*: That is to
saye, a memorye and sygne of Christ,
and that it was instytute to keape hys de-
ath in perpetuall remembraunce. But of
one thynge thou muste be ware or els thou

arte

arte deceyued, he calleth it also a sacryfyce, and there thou muste wyselye vnderstonde hym. For yf it were the sacryfyce of Christes bodye, then muste Christes bodye be slayne agayne, which thynge God forbyd. And therfore thou muste vnderstōde hym whē he calleth it a sacryfyce, that he meaneth it to be a remēbraunce of that holye sacryfyce, where Christes bodye was offered on the crosse ones for all. For he can be sacryfyced no more, seynge he is immortall. Notwithstondynge our Prelates wyll here note me of presumptiō, that I dare be so bolde to expounde hys mynde on this fashyon. For in dede they take hym otherwyse, and thynke that it is a verye sacryfyce. And therfore I wyll brynge one other texte, where Chrisostome shall expounde hym selfe. Chrisostome sayeth: *Nonne per singulos dies offerrimus? offerrimus qdem, sed ad recordationem mortis eius facientes. Hoc autem sacrificium (sicut pontifex) sed id ipsum semper facimus: imo recordationē sacrificij.* That is to saye: do we not daylye offer or do sacryfyce? yes suerlye. But we do it for the remembraunce of hys death, for this sacryfyce is as an example of that we offer, not an other sacryfyce (as the Byshopp in the olde lawe ded) but euer the same: yea rather a remembraunce of the sacryfyce. Fyrste he sayeth that they daylye do sacryfyce,

Sacryfyce.

Crisost. ad Hebre hom. 17.

The mynde of the olde doctours, but it is in remembraunce of Christes death. Then he sayeth that the sacrifice is an example of that. Thyrdlye he sayeth, that they offer not an other sacrifice (that is to saye an oxe or a gotte) as the Byshoppes of the olde lawe, but euer the same.

Marke thys poynte: For though it seame at the fyrste syght to make wyth them, yet doth yt make so directelye agaynste them, that they shall neuer be able to abyde it. Chrisostome sayeth, they do not offer an other sacrifice as the Byshoppes ded, but euer the same. They offer other breade and wyne thys daye, then they ded yesterdaye: they shall saye an other Masse to morowe, then they ded this daye.

Now yf thys breade and wyne or the Masse be a sacrifice, then do they offer an other sacrifice, as well as the Byshoppes of the olde Lawe. For thys sacrifice ded sygnifye that Christe shulde come and shedde hys bloode, as well as the breade, wyne, and Masse, do represent that he hath done it in dede. And therfore yf it be a sacrifice, then do they offer an other sacrifice, representynge hys passyon, as well as the Byshoppe of the olde Lawe. But that doth Chrisostome denye, and sayeth that they offer euerye daye the same. What same? Verelye euen the same

me that was done and sacrifyced when Christe shedde hys bloode. In thys sacrifyce is Christe euerye daye bounde and buffetted, and ledde from Anna to Caiphas: he is brought to Pylate and condempned: he is scourged ād crowned with thorne, and nayled on the crosse, and hys harte opened with a spere, and so sheadeth hys bloode for our redempcion. Why Chrisostome, and do you the selfe same sacrifyce euerye daye? Yea verelye. Then why doth Saynte Paule saye to the Romaynes in the syxte Chapter: that Christe is rysen from death, and dyeth no more? If he dye no more, how do you daylye crucifye hym? For sothe Paule sayeth trouthe. Rom. 6.

For we do it not actuallye in dede, but onelye in a mysterye. And yet we saye, that we do sacrifyce hym; and that thys is hys sacrifyce, for the celebracion of the Sacrament and memorye of the passion whiche we keape: and for thys cause it hath the name of the thynge that it doth represente and syguifye. And therfore, as Saynte Austen declareth afore ad Bonifacium, I expounde my mynde by a rethoricall correccion and saye. *Imo recordationem sacrificij.* That is to saye: Yea rather the remembraunce, and fygure of the sacrifyce. Augusti nus ad Bonifacium.

Graunde mercyes good Chrisostome,

now do I percepue the ppth of thys mat-
ter: euen as the Masse is the verye de-
ath and passyon of Christe, so is it a sa-
crysyce. Now it doth but onelye repre-
te the verye death and passyon of Christe,
therfore it doth folowe that the Masse in
verye dede doth but onelye represente a sa-
crysyce. And yet not withstandynge ma-
nye tymes it is called a sacrysyce of ho-
lye doctours, and hathe the name of the ve
rye same thynge that it doth represent ād
syguysye. And euen so we maye saye of
this sacrament, that as the Masse is the
verye sacrysyce and passyon of Christ, so
is the sacrament hys verye bodye and sa-
crysyce that is offered. Nowe the Masse
doth but onelye represent and syguysye the
passyon: so the sacrament doth but onelye
represent and syguysye the bodye and ve-
rye sacrysyce ones offred for euer. Notwith
stondynge manye tymes the Masse is cal
led the bodye and a sacrysyce. And hath
the name of the verye same thynge that it
doth represent and syguysye.

Crisos-
stome.

Furthermore Chrisostome sayeth. *ipse quoq; bibit ex eo, ne auditis uerbis illis diceret. Quid igitur sanguinem bibimus & carnem commedimus? ac ideo perturbarentur, nam & quando prius de his uerba fecit, etiam uerbis ipsius offendabantur. Ne igitur tunc id quoq; que accideret, primus ipse hoc fecit, ut ad*

communionem miſteriorum induceret intre-
pidam. That ps to ſape; he alſo dranke of
pt, leaſte when they harde hys wordes,
they ſhulde ſape: why do we than drynke
bloode and eate fleſhe? and ſo ſhulde be
troubled. For when he ſpake before of tho
ſe thynges, they were offended wpth hys
wordes, And becauſe that ſhulde not now
alſo chaunce, he hym ſelfe dranke fyrſt of
pt, that he myght cauſe thē to come with
out feare to the partakynge of thoſe my-
ſterpes. Here Chriſoſtome noteth that
Chriſte dranke of pt, to drawe them from
the groſſe vnderſtōdynge of hys wordes,
and by hys drynkynge to teſtyfye vnto
them, that pt was not hys naturall fleſhe
in dede, but onely memorpalles and repre
ſentacyons of hys bodye and bloode. And
therfore he calleth the myſterpes: that is
to ſape ſacramentes. For in thys place a
ſacramente āð a myſterpe ys all one thyn
ge. Notwithſtondynge ſome tyme thys
worde myſterpe ys more common āð lar-
ge in ſignyfyenge then this worde ſacra-
ment. And I haue ſhewed you before, that
a ſacrament ys the ſygne of an holy thyn
ge, and not the thynge it ſelfe that pt re-
preſenteth: albeit ſomtyme pt beare the na
me of the verye thynge pt ſelfe. As the I-
mage of S. Peter ys not ſayd Peter hym
ſelfe, and yet pt beareth hys name.

Chriſoſtome ſayeth. Caro non prodeſt

quicquam: hoc est, secundum spiritum uerba mea audienda sunt. Qui secundum carnem audit, nihil lucratur, nihil utilitatis accipit. Quid est autem carnaliter intelligere? simpliciter ut res dicuntur, neque aliud quippiam excogitare. Misteria omnia interioribus oculis considerandasunt, hoc est spiritualiter. That is to saye. The fleshe profyteth nothynge, that is: my wordes muste be vnderstonde after the spirpte, he that vnderstondeth them after the fleshe wynneth nothynge, nor taketh no profytte. What meaneth this, to vnderstonde after the fleshe or carnallye? Verelye to take the thynges symplye as they are spoken, and to thynke none other thynge. All mysteryes or sacramentes muste be consydered with the inwarde eyes, that is to saye: spyrytuallye.

And after he expoundeth hym selfe on this maner. *Interiores autem oculi ut panem uiderint, creaturas transuolant, & non de illo pane a pistore cocto cogitant: sed de eo qui dixit se panem uitæ, qui per mysticum panem significatur.* That is to saye. The inwarde eyes as soone as they see the breade, they passe ouer the creatures, ād thynke not of that breade which is baken of the baker, but of hym that called hym selfe the breade of lyfe, which is sygnyfyed by the mystycall or sacramētall breade. Wolde you haue hym saye any more? he telleth you playne, that Christe which ys the very

breade

breade of lyfe, ys sygnyfyed by this sacra
mentall breade. And that is the thynge
which our Bysshoppes so fleshlye deuye
now adayes, which thynge yet you maye
see, the olde ffathers cōclude with one as-
sente. Notwythstōdynge yet I wyll allea
ge mo olde doctours, so that from hence
forthe they maye be a shamed to call yt
newe learnynge. ffulgentius sayeth. *In il-* ffulgen-
lis enim carnalibus (tèpore legis) uictimis, tius 2. li
significacio fuit carnis Christi quam pro pctis bro de fi
nostris & ipse sine pctō fuerat oblaturus, & de.
sanguinis quem erat effusurus in remissionè
peccatorum nostrorum. In isto autè sacrificio
gratiarum actio atq; cōmemoracio est carnis
Christi quam pro nobis obtulit, & sanguinis
quē pro nobis idē Deus effudit. That is to
saye. In these carnall sacrifyces in the tyme of the lawe, was a sygnyficacyon of the flesshe of Christe, which he without synne, shuld offer for our synnes, ād of the bloode which he shulde shedde out in remyssyon of our synnes. But this sacrifyce is a thankes geuynge ād remembraūce of the flesshe of Christe which he offered for vs, and of the bloode which the same God shedde for vs. ffyrste note that he calleth yt a sacrifyce, which notwithstōdyng is but a remēbraūce of that sacrifyce offered on the crosse ones for all: Thē he playnely calleth yt a thankes geuynge, and remembraunce of Christes very flesshe and

bloode

The mynde of the olde doctours,

bloode: and so concludeth with vs. Neuer theleſſe because ſophyſters wolde ſoone thynke to avoyde thys place, I wyll allege one other ſayenge of the ſame autoure which they ſhall neuer be able to avoyde.

Fulgen. ¶ Fulgentius ſayeth, as Haymo teſtyfyeth. *Hic calix nouum teſtamentum eſt, id eſt, hic calix quem uobis trado, nouum teſtamentum ſignificat.* That is to ſaye. Thys cuppe or chalyce is the newe teſtament: That is: thys cuppe or chalyce which I delyuer you doth ſygnyfye the newe teſtament. In this place he doth playnelye ſhewe hys mynde, which cā not be avoyded. For euen as the cuppe is the newe teſtament, ſo ys the breade the bodye. Nowe the cuppe dothe but ſygnyfy the newe teſtament. And therfore I may conclude, that the breade doth but ſygnyfye the bodye.

Euſebius. Euſebius ſayeth. *Quia corpus aſſumptum ablaturus erat ex oculis noſtris & ſyderibus allaturus, neceſſarium erat ut uobis in hac die ſacramentum corporis & ſanguinis conſecraret, ut coleretur iugiter per myſterium quod ſemel offerebatur in precium.* That is to ſaye: Becauſe he wolde take awaye out of our eyes the bodye that he tooke, and carye yt in to heauen, it was neceſſarye that in thys tyme he ſhulde conſecrate to vs the ſacramēte of hys bodye ād bloode: that that which was ones offered for the pryce of our redemptyon, myght

contyn-

ontynuallye be honoured through the mysterye.

To consecrate a thynge, is to applye it unto an holye vse. Here you maye see that he calleth yt the sacrament of hys bodye and bloode, which bodye is carped vp in to heauen. And also he calleth it a mysterye, which is ynough for them that wyll see. Consecrate.

Also druthmarius expoundeth these wordes, thys is my bodye on this maner: *Hoc est corpus meum in mysterio.* That is to saye: thys is my bodye in a mysterye. I thynke you knowe what a mysterye meaneth. Christe is crucyfyed euery daye in a mysterye: that is to saye: euery daye hys death ys represented by the sacramentes of remembraunce. The Masse is Christes passyon in a mysterye: that is to saye: the Masse doth represente hys passyon and keapeth yt in our memorye. The breade ys Christes bodye in a mysterye: that is to saye: it representeth hys body that was broken for vs, and keapeth yt in our remẽbraunce. Druthmarius.

You haue harde already the mynde of the doctours, how the sacrament ys Christes bodye. And now I shall shewe you how the sacrament ys our bodye, which doth not a lytle healpe to the vnderstõdynge of these wordes whych are in controversye.

The

The mynde of the olde doctours,

The ſacramēt of the Aulter ys our bo dye as well as it is Chriſtes bodye. And euē as it is our bodye, ſo yt is Chriſtes. But there is no man that cā ſaye that it is our naturall bodye in dede, but onely a ſy gure, ſygne, memorye all, or repreſētacyon of our bodye: Wherfore yt muſt alſo fo lowe, that it is but onely a ſygure, ſygne, memorye all or repreſētacio of Chriſtes bo dye. The fyrſte parte of this argument maye thus be proued. S. Auſten wryteth in a ſermon ſayeth on this maner. *Corpus ergo Chriſti ſi uultis intelligere, apoſtolum audite dicentem. Vos eſtis corpus chriſti & mēbra. 1. Cor. 12 Si ergo eſtis corpus chriſti & membra, myſteriū ueſtrumque in mensa Domini poſitū eſt, myſteriū Domini accipitis, ad id quod eſtis. Amē reſpōdetis et reſpōdendo ſubſcribitis.* That is to ſaye: Yf you wyll vnderſtōde the bodye of Chriſte, here the Apoſtle which ſayeth. Ye are the bodye of Chriſte and mēbres .1. Cor. 12. Therfore yf ye be the bodye of Chriſte and membres, your myſterye is put vpon the Lordes table, ye receyue the myſterye of the Lorde, vnto that you are you anſwer Amē And in anſwerynge ſubſcrybe vnto yt. Where you maye ſee that the ſacramēt ys alſo our bodye, and yet is not our naturall bodye, but onely our bodye in a myſterye, that is to ſaye; a ſygure ſygne, memorye all, or re-

Auguſtin⁹ in ſermone ad infantes

pre-

presētacyō of our body. For as the breade ys made of many graynes or cornes, so we (though we be manye) are one breade and one bodye. And for this propertye and symplitude it is called our bodye, and beareth the name of the verye thynge which yt doth represēt & sygnyfy. Agayne s. Austē sayth. *Quia Christus passꝰ est pro nobis, cōmēdauit nobis in isto sacramēto corpus & sanguinem suum, quod etiam fecit & nos ipsos. Nam & nos ipsius corpus facti sumus, & per misericordiā ipsius quod accipimus nos sumus. Et postea dicit. Iam in nomine Christi tanquam ad calicem Domini uenistis, ibi uos estis in mensa & ibi uos estis in calice.* That is, because Christ hath suffered for vs, he hath betakē vnto vs in thys sacramēt hys bodye and bloode, which he hath also made euen our selfes. For we also are made hys bodye, and by his mercye we are euē the same thynge that we receyue. And after he sayeth. Now in the name of Christe ye are come, as a man wolde saye, to the chalyce of the Lorde: there are ye vpon the table, and there are ye in the chalyce. Here you maye see, that the sacrament is our bodye. And yet yt is not our naturall bodye, but onelye in a mysterye, as it is before sayde.

Augusti in ser. de sacra feria Pasche.

Furthermore S. Austen sayeth. *Hunc itaq; cibū & potū societatē uult intelligi corporis & mēbrorū suorū quod est sacta ecclesia*

Augusti de sacra feria pasche.

The mynde of the olde doctours, *sic in predestinatis & uocatis & iustificatis & glorificatis sanctis & fidelibus eius. Huius rei sacramentum alicubi quotidie, alicubi certis interuallis dierum in dominico preparatur, & de mensa Domini sumitur, quibusdã ad uitam, quibusdam ad exitium. Res uero ipsa cuius est sacramentum, est omni homini ad uitam, nulli ad exitium, quicunque eius particeps fuerit.* That is to saye: the wyll that this meate and drynke shulde be vnderstõde to be the felowshyp of hys bodye and membres, which ys the holy churche in hys predestynate and called and iustyfyed and glorifyed sayntes and faythfull. The sacrament of thys thynge ys prepared in some place dayly, and in some place at certayne appoynted dayes, as vpon the sondaye. And yt is receyued at the table of the Lorde, of some vnto lyfe, and of some vnto destruccyõ. But the thynge yt selfe whose sacrament thys ys, is receyued of all men vnto lyfe, and of no mã vnto destruccyon, whosoeuer is partaker of yt. Here doth S. Austen sprite saye, that this sacrament ys the felowshyppe of his bodye and membres which are we. And yet is not our naturall bodye, as ys before sayde. And then he sayeth, that the sacrament of thys thynge ys receyued of some vnto lyfe and saluacyon, and of some vnto death and dampnacyon. For both fayth full and vnfaythfull maye receyue the sacrament.

cramēt. And after he sayeth, that the thyn ge yt selfe whose sacrament yt ys, is recey ued of all men vnto lyfe, and of no man vnto destruccyon, who so euer ys partaker of yt. And of thys sayenge yt muste neades folowe, that onely the faythfull ea te Christes bodye, and the vnfaythfull eate hym not. For he is receyued of no mā vnto destruccyon. And of thys yt muste also folowe that the sacrament ys not Christes bodye in dede, but onelye in a mysterye. For yf the sacrament were hys naturall bodye, then shulde yt folowe, that the vnfaythfull shulde receyue hys bodye. Which is contrarye to the mynde of saynt Austen, and agaynst all truth. Thus haue we sufficyentlye proued the fyrste parte of our argumēte, that the sacrament is our bodye, as well as yt is Christes. And nowe wyll I proue the seconde parte more playnely (although yt be enough declared alreadye, to them that haue eares) that euen as yt is our bodye so it is Christes.

Fyrste you shall vnderstonde that in the wyne, which ys called Christes bloode, is admyxed water, which doth sygnyfye the people that are redeamed with hys bloode: so that the heade which is Christe, ys not without hys bodye which is the faythfull people, nor the bodye without hys heade. Now yf the wyne when it

The mynde of the olde doctours,
is consecrated, be tourned bodelye in to
Christes bloode, then is it also necessarye
that the water which is admyxed be bo-
delye tourned in to the bloode of the fayth
full people. ffor where as is one cõsecraci
on muste folowe one operacpõ. And whe-
re as is lyke reason, there muste folowe
lyke mysterye. But what so euer is sygny
fyed by the water as cõcernynge the fayth
full people, is taken spirytuallye. Therfo-
re whatsoeuer is spokẽ of the bloode in
the wyne, muste also neades be taken spp-
rytuallye. This reason is not myne, but
Bartra- it is made by one Bartrame vpõ a. 700.
me yeares sens, when this matter was fyrste
in dysputacyon. Wherupõ at the instan-
ce of greate Charles the Emperoure, he
made a boke professynge euen the same
thynge that I do, and proueth by the olde
doctours & faythfull fathers, that the sa-
crament is Christes bodye in a mysterye,
that is to sayen a sygne, figure, or memor-
all of hys bodye, whiche was broken for
vs, and not hys naturall bodye. And ther-
fore that doctrine is newe which otherwy
se teacheth, and not myne, which is not
myne, but the doctrine of Christe and of
the olde fathers of Christes churche, tyll
Antichriste began to sytte and reigne in
the temple of God.

Cyprya- Besydes that Cypriane sayeth, that the
no adde people is ãnexed in the sacramẽt through
the

vpō the wordes of Christes mandye. the myxture of water. Therfor I merveil moche that they are so cōtēcpous āð wyll not see, that as the water is the people, so the wyne ys Christes bloode, that is to saye: in a mysterye, because yt represēteth Christes bloode, as the water doth the people. Furthermore Eusebius sayth. *Dū in sacramētis uino aqua miscetur, Christo fidelis populus incorporatur & iūgitur & quadā ei copula perfecta charitatis unitur.* That is to saye: whyles in the sacrament water is admyxte with the wyne, the faythfull people is incorporate āð Joyned with Christ, āð is made one with him, with a certayne knotte of perfecte charyte. Now where he sayeth, that we are Joyned āð incorporated with Christe, what fondnes were it to cōtēde, syth we are there onelye in a mysterye, āð not naturallye. To cōtēde I say with suche pertynacyte that his naturall bodye must be there: āð not rather that he is Joyned with vs, as we are Joyned with hym, āð both in a mysterye, by the knotte of perfecte charyte. The pōre man perceyueth well ynough that an allegory vsed in some place is not a cause sufficyēt to leaue the proper sygnyfycacyōs of Godes worde in euery other place āð seke an allegorye, āð forsake the playne cōmō sence. For he cōfesseth that he wold not so do saue for necessyte: because (as he sayeth) that the cōmon lytterall sence is impos-

So Cilium.

Eusebius.

More.

sible. For the thynge he sayeth that is mente therbye can not be true. That is to saye: that the verye bodye of Christe can be in the sacrament, because the sacrament is in many dyuerse places at ones, and was at the maundye: that is to wete, in the handes of Christe and in everye of hys Apostles mouthes. And at that tyme it was not glorysyed. And the he sayeth that Christes bodye not beynge glorysyed, could no more be in two places at ones than hys owne cā. And yet he goth after furder, and sayeth, no more it can when it is glorysyed also. And that he proueth by the sayenge of S. Austen whose wordes be, that the body with the which Christ arose muste be in one place. &c.

Fryth. Hetherto hath master More reasoned reasonablye: but now he begynneth to declyne from the bygnyte of dyuynyte into the dyrty dregges of vayne sophystry. For where I saye that I muste of necessyte seake an allegorye, because the lytterall sence is impossyble and can not be true, meanynge that it can not stonde with the processe of holy scrypture, but that other textes do of necessyte constrayne me to cō strue it spyrytuallye. There catcheth he thys worde, can, and thys worde impossyble, and wolde make men beleue that I mente, it coulde not be true because reason can not reache it, but thyn-

keth

keth it impossyble. And there he triumpheth before the vyctorye, and wolde knowe what artycle of our fayth I coulde assygne, in which reason shall not dryue awaye the strengthe of my prone, and make me leaue the lytterall sence wherin my profe shulde stonde, and sende me to seake an allegorye that myght stonde wyth reason, and dryue awaye the fayth. But now deare bretherne, seynge I speake not of the impossybylyte of reason, but of the impossybylyte to stōde with other textes of scripture, ye maye see that this royall reasō is not worth a ryshe. Then wolde he fayne knowe the place where S. Austen so sayeth, which thyng although, yt were harde for me to tell, syth I haue not hys bokes to loke for it, yet I thanke God my memorye is not so bad, but I can shewe hym where he shall fynde yt. And because I thynke that he is more accustomed to the Popes lawes then to S. Austens workes, syth he is become the prelates proctoure and patrone: I saye he shall not fayle but fynde it in his lawes de consecracione. And where as he wolde wreste the wordes of S. Austē, which sayeth that the bodye in which Christ arose muste neades be in one place: sayēge, that he myght meane not that hys body myght not be in dyuerse places at ones, but that yt muste be in one place, that is to saye: in some one pla-

ee or other. He speaketh (sayth master Moore) nothynge of the sacrament, nor sayeth not that his bodye with which he rose muste nedes be in one place, & that it cā by no possybylyte be in any mo. This seameth to some a goodly glose, and yet yt shall proue but a vayne evasyon. For yf a mā wolde saye that the Kynges graces bodye muste be in one place, and then a nother wolde expounde that (notwithstondynge hys wordes) hys graces bodye myght be in two places at ones, I thynke men myght soone Judge that he delyted to delaye, and myght saye, what neade he to determyne, that he muste be in one place excepte he thought in dede, that he myght be in no mo but onely one: And though mē myght so argue vpō other mens wordes, yet of sayncte Austēs wordes thys must neades folowe, for he bryngeth them in (as God wolde) by a contrarye antitheſis sayenge.

Ad Hieronimū.

Corpus in quo resurrexit in uno loco esse oportet, veritas autem eius ubique diffusa est.

That is to saye: hys bodye wherin he rose must be in one place, but hys truth ys dyspersed in all places. Where he playnelye concludeth by the contrarye antitheſis, that as hys truth ys dyspersed in all places, so muste hys bodye neades be in one place onelye. As by example, yf a mā shulde saye. The Kynges graces bodye muste neades be in one place, but hys power

is

is through out hys Realme. Where no man doubteth, but that in sayenge one place, he meaneth one place onelye: And therfore though in some place that worde, muste, doth not sygnyfye suche a necessyte as excludeth all possybylyte, yet in this place yt doth so sygnyfye, as the contrarye antithesis doth evydently expresse.

And where ye saye, that he speaketh no thynge of the sacrament, I wolde ye shulde stycke styll to that sayenge. For this is playne, that he speaketh of hys naturall bodye. And therfore yf he speake not of the sacrament, then haue you cōcluded that the sacramēte is not hys naturall bodye: the contrarye wherof you wolde haue men beleue. Thus haue I shewed evydence, bothe where he shall fynde the wordes of S. Austen and also that I haue ryght alleaged them.

Notwytstondynge syth he maketh so moche of hys paynted sheth, I shall alleage hym more auctorytes that Christes naturall bodye is in one place onely. Which thynge proued doth vtterly conclude that the sacrament ys not hys naturall bodye, but onelye a memoryall representynge the same. And fyrste let vs see S. Austēs mynde.

S. Austen wrytynge vnto Dardani⁹ doth playnly proue that the naturall body of Christe muste neades be in one place August. ad Dardanium.

euelye, and also that hys soule can be but in one place at ones. The occasyon of hys Epystle is this: Dardanius ded wrote vnto S. Austen for the exposycyon of those wordes that Christe spake vnto the theefe sayenge: This daye shalt thou be with me in paradyse: I wyste not how he shulde vnderstonde yt, whether Christe mēte that the theefe shulde be in paradyse with Christes soule, or with hys bodye, or with hys Godhed. Therupon S. Austen wryteth that as towchynge Christes bodye, that daye it was in the sepulchre. And sayeth that it was not paradyse, although it were in a gardē that he was buryed. For Christe (he sayeth) mēt of a place of Jope. And that was not (sayeth S. Austen) in hys sepulchre. And as for Christes soule, yt was that daye in hell. And no mā wyll saye, that paradyse was there. Wherfore (sayeth Austen) the texte muste neades be vnderstonde, that Christ spake yt of hys godhed. Now marke thys argumēt of S. Austen, and ye shall see my purpose playnelye proued. For sayenge he expoundeth thys texte vpō Christes Godhed, because hys māhod as towchynge the bodye was in the graue, and as towchynge hys soule was in hell: you may soone perceyue that Austē thought, that whyls hys bodye was in the graue, yt was not in paradyse also: & because hys soule was in hell, yt coulde

not

not be in paradyse also. And therfor he ve
refyeth the texte vpon hys dyuynyte. For
yf he had thought that Christes bodye or
soule myght haue bene in dyuerse places
at ones, he wolde not haue sayde, that the
texte must neades be vnderstōde of his dy
uynyte, but it myght full well, yea and
moche better haue bene vnderstōde of hys
manhode. Marke well thys texte whiche
doth determyne the doubt of this matter.
Notwithstondynge the faythfull Father
leaueth not the matter on thys fashyō, but
also taketh a waye soche fonde ymagyna-
cyons as wolde cause mē to surmyse, that
Christes bodye shulde be in mo places at
ones then one. For he sayeth. *Cauendum est
ne ita diuinitatem astruamus hominis ut ueri-
tatem auferamus corporis. Non est autem con
sequens ut quod in deo est, ita sit ubiq;. Nam
& de nobis ueracissime scriptura dicit, quod
in illo uiuimus, mouemur & sumus. Nec tamē
sicut ille, ubiq; sumus, sed aliter homo ille in
Deo, quam & aliter deus in illo homine, pro-
prio quodam & singulari modo. Vna enim
persona deus & homo est, et utrumq; est unus
Christus Iesus, ubiq; per id quod deus est, in ce
lo aūt per id quod homo.* That is to saye:
we muste beware that we do not so affyr
me the dyuynyte of the man, that we take
awaye the truth of hys bodye. For it fol-
oweth not that the thynge whiche is in

God, ſhulde be in euery place as God is. For the ſcrypture doth truelye teſtifye vnto vs, that we lyue, moue, and be in hym. And yet are we not in euerye place as he is. Howbeit, that man is otherwyſe in God, and God otherwyſe in that man by a certayne peculyer and ſynguler waye. For God and man is one parſon, and bothe of them one Chriſte Jeſu, whiche is in euery place in that he is God, and in heauen, in that he is man. Here Auſten doth ſaye, that yf we ſhulde graunte Chriſte to be in all places as towchynge hys manhode, we ſhulde take awaye the truth of hys bodye. For though hys manhode be in God and God in hys manhode, yet it foloweth not, that it ſhulde be in euerye place, as God is. And after he concludeth, that as towchynge hys Godhed he is in euery place, and as towchynge hys manhode, he is in heauē. What neade he to make theſe wordes and antitheſis, but becauſe he thought verelye that though hys Godhed were in euery place, yet his mānhode was in heauen onelye.

Auguſtinus ibidē.

But yet thys holye doctoure goth further (ſo that they maye be aſhamed of their parte) and ſayeth. *Secundū hominē namq; in terra erat, non in cœlo (ubi nunc eſt) quādo dicebat, nemo aſcendet in cœlum niſi qui deſcendit de cœlo, filius hominis qui eſt in cœlo.* That is to ſaye: as towchynge hys manhod

bod he was in the earth and not in heauen (where he now is) when he sayde, no man ascendeth into heauē but he that descended from heauen, the sone of man whiche is in heauen. Now I truste ye wyll be content and let the truth spreade. For I am sure it is not possyble for you to avoyde it, for he sayeth, that as towchynge hys manhod he was in the earth and not in heauē, whē he spake those wordes: and so proueth that he was not in mo places at ones then one lye one place. For els yf S. Austen had thought that he coulde haue bene in mo places at ones then one wyth hys bodye, then myght he not haue sayde, that he was in earth and not in heauen. For then a mā myght soone haue deluded hym and haue sayde, Austen you can not tell, for he maye be in euery place. But they that so thynke after Austens mynde, do take awaye the truthe of hys naturall bodye, and make it a very fantastycall bodye: from the which herelye God delyuer hys faythfull. Beſydes thys S. Austen doth saye. *Christum Dominum nostrum unigenitum* DEI *filium equalem patri, eundemq; hominis filium quo maior est pater, & ubiq; totum presentem esse non dubites tanquam* DEVM, *& in eodem templo* DEI *esse uerum* DEVM, *& in aliena parte cœli propter corporis modum.* That is to saye: Doubt not but that Christe

our

Christus naturall bodye is our Lorde the onlye begottē sonne of God equall to the Father, and the same beynge the sonne of mā wherin the father is greater, is whole present in all places as towchynge hys Godhed, and dwelleth in the same temple of God as God, ād in some place of heauen, for the condycyon of hys very bodye. Here is it eupdent by. S. Austēs wordes, that as towchynge hys Godhed he is in all places. And as towchynge hys manhod, he is onelye in heauen: yea and not that onelye, but that he beynge in heauen as towchynge the measure, nature, condycyon, and qualyte of hys naturall bodye, is onelye in one certayne place in heauen, and not in many places at ones. Thus moche is proued out of Sayncte Austen.

This truth is not onelye proued by S Austens auctorite, but also by the noble clarke Fulgentius, which wryteth on this maner. *Vnus idemq; homo localis ex homine, qui est Deus immensus ex patre, unus idemq; secundum humanam substantiam absens cœlo cum esset in terra, & derelinquens terram cū ascendisset in cœlum. Secundum diuinam uero immensamq; substantiam, nec cœlum dimittens cum de cœlo descendit, nec terram deserens, cum ad cœlum ascendit. Quod ipsius Domini certissimo sermone potest cognosci, qui ut localem ostenderet suam humanitatem, dicit discipulis*

cipulis suis: Ascendo ad patrem meum & patrem uestrum, Deum meum & Deum uestrum. De Lazaro quoq; cum dixisset, Lazarus mortuus est, adiunxit dicens, & gaudeo propter uos (ut credatis) quoniam non eram ibi immensitatem uero suæ diuinitatis ostendens discipulis dicit: Ecce ego uobiscum sum usq; ad consummationem seculi. Quomodo autem ascendit in cœlum nisi quia localis & uerus est homo, aut quomodo adest fidelibus suis, nisi quia idem immensus & uerus Deus est. That is to saye. The same one man is locall (that is to saye: contepned in one place) as towchynge hys manhod, whiche is also God immesurable from the ffather. The same one man as towchynge the substaunce of hys manhod, was absent frō heauen, whē he was in earth, and forsakynge the earth, when he ascended in to heauē, but as towchynge hys Godly ād immeasurable substaunce he neyther forsoke heauen whē he descēded frō heauen, nor forsoke the earth, whē he ascēded vnto heauē, which may be knowē by the moste sure worde of the Lorde, whiche to shewe hys humanyte to be locall (that is to saye: contayned in one place onelye) ded saye vnto hys dyscyples. I ascēde vnto my ffather and your ffather, my God and your God. Of Lazarus also when he sayde, Lazarus is ded, he sayde further. I am gladde for your sake (that you may beleue) for that I was not there.

And

And agayne, shewynge the vnmeasurable nes of hys Godhed, he sayde vnto hys dis ciples. Beholde, I am with you vnto the worldes ende, how ded he ascende in to he auen, but because he is locall and a verye mā? Or: howe is he present vnto hys fayth full, but because he is vnmeasurable and verye God? Here maye you conclude by the auctorite of thys doctoure also, that Christes bodye is onelye in one place at ones. For he sayeth, that Christ as towchynge hys manhod is locall: that is to saye: contayned in one place onelye. And that he proueth by the scrypture euen of Christes owne wordes. Now yf thys be true (as my conscience doth testifye, how so euer other men shall Judge) then muste it neades folowe that this naturall bodye can not be in the sacrament. And the auctorite, I am sure no man can aboude, yt is so playne.

More. Now as for hys naturall reasons be not worthye the reasoynge. For yf yt be that the bodye of Christe vnglorifyed coulde no more be in two places at ones then hys owne can, because he is a naturall bodye, as he is. I wyll not exampne no comparyson betweene their two bodyes: but yf Christe wolde tell me that he wolde eche of both their bodyes to be in fyftene places at ones, I wolde beleue hym, and wolde neuer aske hym whether he

he wolde fyrste glorifye them or not. But I am sure glorifyed or vnglorifyed, yf he sayde it, he is able to do it. For the matter is not impossyble to God.

¶ Truthe it is that yf Christe so sayde and in so sayenge so mente, there is no doubte, but he were able so to do. But that he in dede so grosselye mēt, ye shall neuer proue. And in dede yf he had so mēte that hys owne naturall bodye shulde haue contynued in the sacrament which is the meate of the soule through fayth; and not of the bodye by eatynge it, and maye as well be eaten through fayth, although it remayne in heauen, as yf it were here present to our mouthes: yf (I saye) he had so mente, then wolde he neuer haue geuen vs suche scriptures as he ded. For I saye that hys grosse ymagynacyon may not stonde with the processe of the scrypture which is receyued, as it shall appeare by certayne textes. *Fryth.*

First where our sauioure sayeth: the flesshe profyteth nothynge. The waygh of those wordes doth compell vs to vnderstonde our matter spyrytuallye. For by hys shorte sentence we are no lesse plucked from the carnall eatynge, then was Nichodemus that he shulde not ones dreame of the carnall regeneracyon, whē Christe sayde vnto hym: that whatsoeuer thynge was of the flesshe was flesshe.

For

te playnely that yt ded nothynge profyte as infideles ded vnderstonde hym: For els yt geueth lyfe, as yt is receyued of the faythfull in a mystery. For as Bartrame sayeth, in this mysterye of the bodye and bloode, is a spirytuall operacyon which geueth lyfe. Without the which operacyon those mysteryes do no thynge profytte, for surelye (sayth he) they may feade the bodye, but the soule they can not feade.

Bartrame.

Besydes that the scrypture sayeth, that that entreth in by the mouth doth not defyle a man, for as Christe sayeth, it is caste forthe in to the drawght. And by the same reason it foloweth that it doth not sāctyfye or make a man holye. But the sacrament entreth in by the mouth: therfore yt doth folowe that (of it selfe) it doth not sāctyfye or make holye any mā. And of this texte shulde folowe two incōueniences, yf the sacramēte were the naturall bodye of Christ. Fyrste it shulde folowe that the body of Christ shulde not sāctyfye the fayth full because it ētreth in by the mouth. And agayne yt shulde folowe, that the bodye of Christe shulde be caste out in to the drawght, whych thynge is abhominable. Wherfore yt muste neades folowe, that the sacramēt cā not be his naturall bodye.

Furthermore Christ wolde not suffer that devoute womā which of loue sought hym at hys sepulchre, to touche his natu-

rall

tall bodye, because she lacked a poynte of
faythe, & ded not counte hym to be equall
with hys father. And moche more yt shall
folowe that the wycked which haue no
faythe nor loue towardes hym, shall
not be suffered to eate hys fleshe
with their teth, & swallowe yt in to their
vncleane bodyes: for that were moche mo
re then to touche hym. And yet notwith-
standynge they receyue and eate the sacra
ment. Wherupon yt shulde folowe yf
the sacrament were hys naturall bodye,
that they shulde in dede eate hys bodye.
Which thynge may be reconted a blasphe
mye agaynste God. Moreouer Christe
sayeth, he that eateth my fleshe & drynk-
eth my blood dwelleth in me & I in hym:
Now we knowe ryght well that the wyc-
ked do eate the sacrament, & yet neyther
dwell in Christe, nor Christ in the. Wher
fore yt muste folowe that the sacrament is
not the very fleshe of Christe. And surelye
I can not excuse the of blasphemye which
so dyrectlye do contrary Christes wordes.
Howe can you avoyde these textes which
Christ speaketh vnto hys dysceyples saye-
ge. Yet a lytel whyle am I with you. And Joan. 6.
then I departe to hym that sente me. And
agayne it is expedyent for you that I de-
parte. For excepte that I departe, that Joan. 8.
comforter shall not come vnto you. And
agayne he sayeth. I forsake the worlde

Joan.6. and go to my Father. And to be shorte, he
Mat.26 sayeth, poore me ye shall euer haue with
Mar.14 you, but me shall you not euer haue. Now
Joan. 12 we knowe ryght well that hys Godhed is in all places, and that as towchynge hys Godhed he forsoke not the worlde, when he ascended vnto hys Father. Wherfore it muste neades folowe that he forsoke yt as towchynge hys flesshe and manhode. And therto agreeth the exposycyons of Sayncte Austen, and Fulgentius before alleaged, yea and all other olde faythfull Fathers. Now yf he haue forsaken the worlde as towchynge the presence of hys naturall flesshe and mãhode (as all doctours deryne) then mente he not that hys naturall flesshe shulde be presente in the sacrament, to be eaten with our tethe. And therfore though Christe so tell you, yet muste you take hym as he meaneth, or els you be beggyled. For yf ye thynke that GOD both maye and wyll fulfyll and verifye all thynges accordynge to the letter as he speaketh them, I maye call you an obedyent man, as Sayncte BARNARD doth hys Mouke Adam. And maye saye (as he doth) that yf that be the ryght waye, so symplye to receyue all thynge, we maye put out the texte of scryppture which warneth vs to be wyse as serpẽtes. For the texte folowynge is sufficyent, which byddeth vs to be

symple

symple as doves.

Why doth your masterishyppe graunte a necessarye allegorye, whē Paule sayeth, CHRISTE is a stone, or when Christ sayeth, that he is a doze? The scryppture sayeth he is both twayne. And syth God so sayth, he is able so to make it. And therfore by your reason we shall neade none allegorye in all scryppture, & thē he that is moste symple ād holy she, may be counted moste faythfull. And so shall we neade no faythfull ffathers to expounde the texte, but it shalbe moste merye, to beleue the letter. This I denye not, but that God coulde haue done yt, yf he had so entēded, when he spake the wordes: But nowe the scryppture stondynge as it doth, I thynke he can not do it. As by exāple. I thynke that God by the bloode of hys sone Christe myght haue saued all men, both faythfull and vnfaythfull, yf he had so intēded, ād that yt had so pleased hym. But nowe the scryppture stōdynge as it doth, I saye he can not do yt, and that it is impossyble for hym. ffor then he myght make hys sone a lyer which sayeth, he that beleueth not is dampned. And agayne, he that beleueth not shall not see lyfe, but the wrathe of God abydeth vpon hym. And euen as it is impossyble to stonde with the processe of scriptures (wherin God hath declared hys wyll) that the vnfaythfull

Joan. 3.

shulde be saued, although God myght have done it at the fyrst yf he had so wolde. Wherwyse it is impossyble the scryptures stondynge as they do, that the naturall bodye of Christ shulde be presente to our teth in the sacrament. And as for our fayth, yt neadeth not to haue hym presente in the breade. For I maye as well eate hym and drynke hym through fayth, that is to saye: beleue in hym, as though he were as presente in the sacramēte, as he was hangynge vpon the crosse.

And because you saye, that my naturall reasons be not worth the reasonynge, I wyll alleage you some mo, to see what you can saye to them. First euery sacrament is the sygne of an holye thynge: but the sacramente of the aulter is a sacramēt (as all faythfull men confesse) ergo it must folowe that the sacrament of the aulter is the sygne of an holye thynge. Now yf it be the sygne of an holye thynge, then it is not the holye thynge yt selfe which yt doth syguyfye & represent. Why shulde we then feare, to call that breade a sygure, that is to saye: a sacrament of that holye bodye of our Lorde and Sauyoure.

Beseydes that I wolde knowe of what necessyte or profyte hys flesshe muste be present in the sacrament. For the presence of hys flesshe can no more profyte vs, the

doth

doth the remembraunce of hys bodye, but this remembraunce maye as well be done by the sacrament, as though hys bodye were present. And therfore syth God and nature make nought in vayne, it foloweth consequentlye, that his naturall fleshe is not there, but onelye a memoryall therof.

Furthermore, the ende and fynall cause of a thynge is euer better then those thynges which are prouyded for the ende (as the house is better than the lyme, stone, & tymber, which are prouyded for the howse) but the ende and fynall cause of the sacramente is the remembraunce of Christes bodye: and therupō yt muste folowe that yf the sacramente be hys naturall bodye, that the remembraunce of Christes bodye shulde be better then hys bodye it selfe. Whiche thynge is to be abhorred of all faythfull men.

It were fondnes to fayne that the soule ded otherwyse eate then do the Angelles in heauē, and their meate is onelye the Joye and delectacyon that they haue of God and of hys glorye: And euen so doth the soule which is here vpon the earth eate through faythe the bodye of Christe which is in heauen. For it delyteth & reioyseth whyles yt vnderstōdeth through faythe, that Christ hath takē our synnes vpō hym and pacyfyed the Fathers wrath.

The bodelye presence wyll not

Neyther yt is necessarye, that for that or for thys cause, that his flesshe shulde be present. For a man maye as well loue and reioyse in the thynge which is from hym and not present, as though yt were present by hym of that maner.

Moreouer, the breade is Christes bodye, euen as the breakynge of the breade is the death of hys bodye. Nowe the breakynge of breade at the maundye is not the verye death of Christes bodye, but onelye a representacyon of the same (albeit the mynde through fayth doeth spirytuallye beholde hys verye death) and euen lyke wyse that naturall breade is not the verye bodye of our Lorde, but onely a sacrament, sygne, memoryall, or representacyō of the same, albeit through the admonycyō therof, the mynde through fayth, doth spirytuallye beholde the verye bodye. And surelye yf a man be faythfull, the spirite of God worketh in his harte verye swetelye at his communyon.

Fynallye, it was not lawfull to eate or drynke the bloode not onelye of man, but also of a brute beaste, and the Apostles them selues moued by the rule of charyte, ded institute that men shulde abstayne from bloode, somewhat fauourynge the infyrmyte of the Jewes. Nowe yf the Apostles had taught (as ye do) that in the sacrament hys verye flesshe and

bloode

bloode is eaten and dronken with the teth and mouthe of faythfull and vnfaythfull, what coulde haue bene a greater occasyō to haue excluded the Iewes frō Christes fayth euen at ones? Thynke you that the Apostles wolde not haue bene to scrupulous to haue dronken hys very bloode, seynge it was so playne agaynst Moses lawe, yf they had vnderstonde hym so grossely as ye do? Peter had a clothe sente Act.10.
downe from heauen, in whiche were all maner of beastes forbydden by the lawe, and was commaunded to sle and eate the. And he answered. God forbyd, for I neuer eate any vncleane thynge, meanynge therbye that he neuer eate any thynge forbydde by the lawe. Wherof it muste neades folowe, that eyther he neuer receyued the sacrament (whiche is playne falle) or els that he more spyrytuallye vnderstode the wordes of Christes maundye then ye fasselye sayne. For it was playnelye forbydden by the lawe, to eate or drynke any maner of bloode. And I knowe but one re obiectyō
ason, that they haue which they counte as insoluble: how be it by Goddes grace we shall soone avoyde it. Their reason is this. Paule sayeth, he that eateth and drynketh this sacrament vnworthelye, shalbe gylty of the bodye and bloode of the Lorde. Now saye they, how shulde they be gylty of the Lordes bodye ād bloode whiche

receyue it vnworthelye, excepte it were the verye bodye and bloode of the Lorde.

Solutiō This argument I saye, is verye weake and slender. For I can shewe manye examples by the whiche it may be dyssolued. For he that dysplayeth the Kynges seale or Letters offendeth agaynste hys owne parson, and yet the Letters or Seale is not hys owne parson. He that violentlye plucketh downe hys graces Armes, or breaketh hys brode Seale with a furyouse mynde or with violence, committeth treason agaynste hys owne parson. And yet hys Armes and brode Seale are not hys owne parsō. He that clyppeth the Kynges coyne, committeth treason agaynste the Kynges parson and the common wealth: and yet the money is neyther hys graces parson nor the common wealth. And therfore your argument is but weake and slēder. For euē as a man doth offende agaynste the Prynces parson by dysplayinge his Armes, Seale, or Letters, so doth a mā offende agaynste Christes bodye and bloode, by abusynge the sacrament of hys bodye and bloode, although he be not there presente, as the Kynges parsō is not presente in hys Armes, Seale, or Letters.

Besydes that S. Paule sayeth, that euerye man whiche prayeth or preacheth with covered heade shameth hys heade, & hys head is Christe; shall we therfore Imagen

gen that Christe is naturallye in euerye mās heade, as your argument cōcludeth? Forsoth that were a greatye fantasye. Fynallye S. Austen sayeth, that he doth no lesse synne whiche negligētlye heareth the wordes of God, thē doth the other which vnworthelye receyueth the sacrament of Christes bodye and bloode. Nowe yf this be true, then is your reason not worth a rysshe, for Christes naturall bodye is not in the worde whiche is preached, as all men knowe. And yet he synneth no lesse that negligentlye heareth it, then doth he that vnworthelye receyueth the sacramēt. And thus you see their insolible argument easelye dyssolued.

More. But now muste thys ponge man consyder agayne that he hym selfe confesseth, that the cause for which hym selfe sayeth, that Christe in so sayenge ded so meane, is because that yf he shulde haue mēt so, yt was impossyble to God to bryngе hys meanynge a bought: that is to saye, that Christes bodye myght be in two places at ones. And therfore but yf he proue that thynge impossyble for God to do, els he confesseth that God not onelye sayde it but also ment it in dede. And yet ouer thys, yf Christ had neuer sayde it, yet doubt I nothynge, but he is able to do it, or els were there somwhat that he coulde not do: And then were God not almyghtye.

Where

Fryth. ¶ Here Master More wolde myre me with his sophystrye, ād wyth wyles wolde wynne hys spores. For as he before ded discant on these wordes, can, and impossyble, and wolde haue made mē beleue that I mente it coulde not be, because it coulde not be by reason, and that I mente it was impossyble, because reason coulde not reache it: So now he dysputeth with lyke maner of sophystycacyon, concludynge that I confesse that it is impossyble and cā not be, because that yf God shulde so haue mente, it was impossyble for God to brynge hys meanynge a bought. Deare bretherne, thys bablynge is suffycyentlye discussed alreadye. For I mente not that it was impossyble for God to brynge it aboute, yf he had so mēte, but I mente that it is impossyble to stonde with the processe of the scrypture whiche we haue receyued. And I saye more ouer, that though it was possyble for God to haue done it (yf it had pleased hym) yet now, the scrypture thus stondynge, it is impossyble for hym to do it. For then he muste make hys sone a lyer. And I saye, that yf he had so ment as the letter stondeth, that he wolde then haue geuen vs other scrypture, and wolde not haue sayde that he muste departe to hym that sente hym, with other textes as are before rehearsed.

And where master More sayeth, that

yf

yf there were somwhat that he coulde not do, than were God not almyghtye. I saye it is a shame for our Prelates that they haue gotten suche an ignoraunte proctoure to defende them. And I am sure that they thē selues coulde haue sayde moche better. For els howe shulde they enstructe other and leade them in the ryght waye, yf they themselues were so rude and vnlearned? Shulde they not knowe what thys meaneth, that God is almyghtye, whych is a peace of the fyrste artycle of our Crede? Then howe shulde their shepe haue any sure syght? More thynketh that God is called almyghtye, because he can do all thynges. And then in dede it shulde folowe that he were not almyghtye. For all thynges he can not do, he cā not saue the vnfaythfull, he can not restore vyrgynyte ones vyolated, sayeth S. Thomas and also (as I remember) S. Hieroime wrytynge of vyrgynyte vnto Paula and Eustochium: he can not synne sayeth Dunce: he can not denye hym selfe sayeth S. Paule. Nowe yf thys mans learnynge were alowed, thē myght not God be almyghtye, because there is sumwhat that he cā not do. But they that are a customed with scrypture, do knowe that he is called almyghtye, not because he can do all thynge: but because there is no superpour power aboue hym, but that he maye do all that he wyll: and all that

2. Tim 2

hys

hys pleasure is to do that maye he brynge to passe. And no power is able to resyste hym. But he hath no pleasure nor wyll to make hys sone alyer nor to make hys scripture false, and in dede he maye not do it. And yet notwithstondynge he abydeth almyghtye. For he may do all thynge that he wyll.

More. ❧ Then master More as towchynge the reason of repungnaunce sayeth, that many thynges may seame repungnaunte both to hym and me, which thynges God seeth how to make them stonde together well ynough, and addeth suche blynde reasons of repungnaunce as induceth manye men in to a greate erroure: some ascrybynge all thynge vnto destenye without any power of mans fre wyll at all. And some geuynge all to mans owne wyll. And haue no fore-syght at all to the provydēce of God, and all because the poore blynde reason of man can not see so farre, as to perceyne how Goddes prescyence and mans fre wyll can stonde together, but seame clerelye to be repungnaunte.

Fryth. ¶ As for hys dygressyon of mans fre wyll, I wyll not greatlye wrestle with hym. But thys one thynge I maye saye, that yf the sone of God delyuer vs, then are we verye free. And where the spyryte of God is, there is fredome. I meane not fredome to do what you wyll; but fredo-

Joan. 8. 2. Cor. 3

me

me frō synne, that we maye be the saruaū- Rom. 6.
tes of ryghtuousnes. But yf we haue not
the spyryte of Christe, then wyll I saye Augusti
with S. Austen, that our fre wyll is wret nus de
ched, and can do nought but synne. And as spiritu
towchynge suche textes of repugnaunce, litera.
yf they be so dyffuse that mans reason
(which is the lyght of hys vnderstōdyng)
can not attayne to set them together, then
were you beste to make thē none artycles
of our faythe. For I thynke as manye as
are necessarye vnto our salvacyon, are con
teyned in the Crede, which I thynke eue-
ry mā beleueth: I beseche you laye no byg
ger burthen vpon vs then those faythfull
Fathers ded, which thought that suffycy-
ent. And then I am sure, we shulde haue fe
wer heretykes. For I neuer harde of here-
tycke that euer helde agaynste any arty-
cle of our Crede, but all that ye dyffame
by thys name, are onelye put to death, be-
cause they saye that we are not bounde to
beleue euerye poynte that the lawes and
tyrannye of the cleargye alowe and mayn
teyne, which thynge how true it is (blessed
be God) is meatelye well knowen alrea-
dye. For els had I and many mo bene de-
ade before thys daye.

I wote well that many good folke More.
haue vsed in thys matter manye frutefull
examples. As of one face beholden in
dyuerse glasses, and in euerye peace of one

glasse

glasse broken in to twentye, and of one wor de compynge whole to an hundreth eares at ones: and the syght of one lytle eye presentlye beholdynge an whole greate contrye at ones, with a thousande suche merueiles mo: suche as those that see thē daylye done (and therfore meruell not at thē) shall yet neuer be able, no not this ponge man hym selfe, to geue suche a reason by what meane they maye be done, but that he maye haue suche repugnaunce layde agaynste it, that he shalbe sayne in conclusyon (for the chefe and moste euydent reason) to saye, that the cause of all those thynges, is because God that hath so caused them to be done, is almyghtye of hym selfe, and maye do what hym lyste.

Frith. ¶ As towchynge the examples that master More doth here alleage, I maye soone make answere vnto them. For they that are lyke our matter, make cleane agaynste hym, and the other can not make for hym. The glasse I graunte is a good example. For euen as the glasse dothe represent the verye face of man, so doth this sacrament represent the verye bodye and bloode of Christe. And lyke as euery peace of the glasse doth represent that one face, so doth euery peace of that sacrament represent that one bodye of Christe. But euerye mā knoweth ryght well, that thoughe the glasse represent my face, yet the sub-

substaunce of the glasse is not my verye face, nether is my very face in the glasse. And euen so though the sacrament do represent the bodye of Christe, yet the substaunce of the sacrament is not hys verye bodye (no more then the glasse is my face) nether is hys verye bodye in the sacrament, no more thē my verye face is in the glasse. And thus this example maketh well for vs. And for that one worde commynge whole to an hīdreth eares, I saye that worde is but a sounde ād a qualyte & not a substaunce, and therfore yt is nothynge to our purpose, and can not be lykened to Christes bodye which is a substaunce And as concernynge the syght of the lytle eye, I say that though the eye dyscrye and see an whole contrye, yet is not that whole contrye in the eye: but as the contrye is knowen by the syght of the eye (though the contrye be not in it) so is the death of Christe and his bodye breakynge and bloode sheadynge knowen by the sacrament, though hys naturall bodye be not in it. And thus hys exāples make nothyng with hym, but rather moche agaynste hym. And where he sayeth that the ponge mā hym selfe cā geue no reasō, by what meane they may be done: I maye saye vnto hys mastershyppe, that whan I was seauen yeare ponger then I am thys day, I wolde haue bene ashamed yf I coulde

not haue geuen an euydent reason at the Auſtēs in Oxforde before the whole vny uerſyte. And albeit I now wochesaue not to ſpende labour and paper abought Aristotles doctryne, yet haue I ſo moche towched hys examples, that he may be werye of them.

More. Also I cā not see why it ſhulde be mo re repugnaunt that one bodye maye be by the power of God in two places at ones, then that two bodyes maye be together in one place at ones. And that poynte I thyn ke thys ponge man denyeth not.

Fryth. The beynge of our bodye in two pla ces at ones is agaynſte nature, and ſcryp ture cā not allow it. But that two bodyes ſhulde be in one place ſeameth more reaſo nable. For I haue good experyence that though my bodye can not be in two pla ces at ones (both in the tower and where I wolde haue it beſyde) yet bleſſed be god in this one place, I am not without cōpa nye. But yf master More meane that in one proper & ſeuerall place, maye be two bodyes at ones, that I wyll denye, tyll he haue layſure to proue it. And yet at the length I am ſure, hys proue ſhall not be worth a podynge pryche. For I am ſu re it muſte be, *Ratione porositatis ut in igne & ferro: nam penetracionem dimensionum nunquam probabit.* And then he is as nygh he as he was before.

Now

Now hys laſte reaſon wyth which he proueth yt impoſſyble for the bodye of chriſte to be in two places at ones, is this. You can (ſayeth he) ſhewe no reaſon whye he ſhulde be in many places at ones & not in all. But in all places he can not be: Wherfore we muſte cõclude that he can not be in many places at ones. This is a merbelous cõcluded argumente. I am ſure that euery chylde may ſoone ſee that this conſequent can neuer folowe vpõ the ſe two premyſſes of thys antecedent. More.

When I made thys reaſon & compyled my tretyſe I had no regarde to the cauyllacyons of ſotle ſophyſters. For I thought no ſophyſters ſhulde haue medled wyth that meate. But neuertheleſſe ſyth now I percepue that they principallye are porynge vpon yt, ſeakynge ſome praye to ſette their teth a warke, in this boke I haue ſamwhat prouyded for thẽ, and haue brought ſuche harde bones, that yf they be to bulſye, maye chaunce to choke thẽ. And yet is not the argumẽt ſo feable as he ſayneth. For the fyrſt part (if he lyſt to cõſyder the ſẽce & mynde, & be not to cauteous) where I ſay that they cã ſhewe no reaſõ why he ſhulde be in many places & not in all, is thus to be vnderſtõd of wyſe mẽ, that the very reaſõ & cauſe that he ſhulde be in many places muſt be, becauſe the body is ſo annexed with the godhed, that yt ffryth.

is in euery place as the Godhed is. Thys I saye, muste be the cause and reason of hys beynge in many places. And neyther you nor no man els can iustely assygne any other. Now of this maior or fyrste proposycyon thus vnderstonde doth the conclusyon folowe directlye. For yf this shulde be the cause (as they muste neades graūte) and thys cause proued false by scrypture: then muste they neades graunte that the thynge whiche so folowethe of this cause, muste neades be false. And so is my purpose proued, and they concluded. As by example. The Astronomers saye: that the naturall course of the sonne is from the Weste to the Easte. Nowe yf a man shulde aske them what is then the cause that we see hym dayly take the contrary course, from the East to the Weste agayn ste hys nature: they answere. Because the heyghest spere (whose course is from the Easte to the Weste) wyth hys swyfte mouynge doth violently drawe the inferyoure speres with hym. This is the cause that they alleage, and no man can assygne any other. And now syth I can proue thys sense false by scrypture (for scrypture sayth that the spere is fastened web. viij and S. Austen expoundynge that texte improueth the Astronomers which affyrme that it moueth) they muste neades graunte that the thynge which folowethe

of

of this cause muste neades be false, And so we maye conclude agaynste them all, that the naturall course of the sonne is not from the Weste to the East (as the Astronomers saye) but contrarye from the Easte to the Weste. And likewyse syth the cause that Christes bodye shulde be in many places, is assygned of learned men to be, because hys bodye is so annexed with the Godhed (which is in euerye place) that it is also in all places with it, and no man can assygne any other. And this cause is proued false by scrypture. For when the women sought Christ at hys graue, an Angell gaue the answere that he was not there. But yf hys bodye had bene in euerye place, then had the Angell lyed. Also Christ sayde vnto hys dysciples of Lazarus which dyed at Bathania. Lazarus is deade. And I am gladde for your sakes (that you maye beleue) because I was not there. Now yf hys bodye were in euery place as is the Godhed, then Christ sayde not truelye, when he sayde he was not there. Therfore syth (as I sayde) this is the cause assygned, and yet proued false by scrypture, they muste neades graunte, that the thynge which folowyth of this cause, muste also neades be false. And so we maye conclude agaynste them all, that Christes bodye is in one place onely. And now you maye see how my

Mar 14

Luc. 16

Joan. 11

consequent folowe the premysses.

More. For he can no further cõclude, but that we can shewe no reason whye he shuld be in many places at ones. What had he wone by that? Might he thã conclude therupon, that he coulde not be in manye places at ones? As though yt were not possyble for God to make hys bodye in two places at ones, but yf we were able to tell how, and why, and wherbye, and shewe the reason.

Fryth. How farre I cã conclude is shewed immedyatly before. For though of the bare wordes as ye toke them, it was harde to conclude anye thynge, yet haue I nowe declared them, and so farre concluded, that you can not avoyde them. And where he sayeth that though they can shewe no reason, yet I had wonne nought by it, I thynke he wolde be angrye yf I shulde so answere. But surely they are in good case, for yt is ynough for them to saye, thus it is, and neade neuer to shewe any cause or reason whye they so saye. For they are the churche and can not erre: so that yf they teache contrarye thynges, yet all is good ynough. And when they see that no man can make the scryptures to agre wyth their doctryne, then they saye, that their doctryne is true ynough, but no mã can vnderstõde the scryppture. And though the scryppture seame neuer so repugnaun-

it

te both to them ād vs, yet God seeth well
ynough (saye they) how to sette thē toge-
ther, and it is possyble for God to make it
agree, though they can not tell how. But
thys doctryne hath longe ynough decey-
ued vs. For mē haue seane to lōge wyth
your spectacles, yet now (thankes be to
God) they beggynne to see with their own
ne eyes. And as towchyng how thys mat
ter was possyble to God and how it is
not possyble, is sufficyently declared befo
re to all them that lyste to loke.

Howbeit as for me (though I be not bounde to yt) I am cōtēt yet to proue, that God maye make the body of Christ to be in all places at ones. And because thys pō ge mā coupleth that propositiō with the other: so wyll I do also. And I wyll proue therfore that God cā make hys body be bothe in many places at ones, & in all pla ces at ones, by that that he is almyghtye, and therfore can do all thynge. More.

Now ys the good man in hys olde dreame agayne, and thynketh that God is called almyghtye, because he can do all thynges. And then in dede yt shulde folo-we that he were not almyghtye. For all thynges he can not do, he can not saue the vnfaythfull, he can not restore virgyn-ite ones vyolated, he cā not synne, he cā not deuye hym selfe. If thys mās-lernyn gewere alowed, thā myght not god be cal Fayth.

led almyghty, because there is somwhat that he can not do. But they that are accustomed with scripture, do knowe that he is called almyghtye, not because he can not do all thynges, but because there is no superpour power aboue hym, but that he may do all that he wyll, and all that hys pleasure is, maye he bringe to passe. But he hath no wyll nor pleasure, to make his sone a lyer, & to make hys scripture false and yet notwithstondynge he abydeth almyghtye and may do what he wyll. And euē as it is impossyble to stonde with the processe of the scriptures (wherin God hath declared hys wyll) that the vnfayth full shulde be saued (although at the fyrst god myght haue done it, yf he had so wolde) lykewyse it is impossyble the scriptures stōdynge as they do, that the naturall bodye of Christ, shulde be present to our teth in the sacramēt. And as for our fayth, yt neadeth not to haue hym present in the breade. ffor I may as well eate hym and drynke hym through fayth (that is to say, beleue in hym) though he contynue styll in heauen, as though he were as present in the sacramēt, as he was hangynge on the crosse. But yet hys masterlyye hath lefte one thynge vnproued, and that is euen the ppth of hys purpose. ffor though he had proued (as he hath not) that God by hys almyghtynes myght make Christes

bodye

bodye in many places, and in all places, & in the sacrament, yet he forgotte to proue that God hath so done. And therfore albeyt I dyd graũte hym (as I wyll not) that he myght so do, yet therof it doth not follow, that he hath so done in dede. ffor god maye do manye thynges whiche he doth not. And therfore hys argument doth not proue hys purpose. Now yf he do but thynke that God hath so done, I am well pleased ād wyll not put hym to the payne to proue it. ffor anone ye shall see hym so intaungled in brpars, that he shall not wete where to be come.

More. But yet this ponge man goeth aboute to proue thys poynte by scrypture. ffor excepte we graunte hym that poynte to be true, he sayeth that els we make the Angell a lyer that sayde, he is not here, ād also that els we make as though Christes bodye in hys assensyon ded not go vp in the cloude in to heaue̅ from earth, but onelye hyd hym selfe in the cloude, and playeth boo pyppe and tarped beneth styll. Here in the ende he forgetteth hym selfe so fowle, that whan he was a ponge sophyster he wolde I dare say, haue bene full sore ashamed so to haue oversene hym selfe at Oxforde at a perdyse. ffor ye wote well that thynge whiche he sayeth, and whiche he muste therfore proue, is that the bodye of Christ cā not be in enerye place at ones

by no meane that God coulde make. And the textes that he bringeth in for the preue, saye no further but that he was not in all places at ones.

Fryth. ¶ There are two thynges disputed betwene master More and me: the one is whether God cã make the bodye of Christe in manye places, and in the sacramente. And therto hys mastershyppe sayeth yea. For God is almyghtye and maye do all thynges. And I saye naye, and affirme that God is not called almyghtye because he maye do all thynges, but because he maye do all that he wyll. And I saye that he wyll not make hys sonne a lyer, nor hys scrypture false, and that he can not do it, and yet abydeth almyghtye. The other thynge is this, whether he haue done it or not. For albeyt I ded graunte hym that it were possible, yet is he neuer the nere excepte he eyther can proue that he hath done it in dede, or els thynke that God hath so done. For as I sayde God can do manye thynges which he doth not. And the controuersye of this doubte is dissolued by the Aungell and scryppture whiche (as master More graunteth hym selfe) proueth that he was not in all places at ones. And therof it followeth, that God hath not done it, although it be possible. And so is hys mastershyppe at a poynte. For yf I shulde graunte it neuer so possible,

ble, yet yf scrypture proue that it be not so in dede, then is he neuer the nere hys purpose, but moche the further from it. And thys is euen it that I sayde before: that it was not possyble to stonde with the processe of the scrypture which we haue receyued. And now hys maistershyppe hath graunted it hym selfe, which you maye be sure he wolde not do yf he coulde otherwyse auoyde it. And here you maye see howe sore I haue ouerseane my selfe.

More. God forbyd that any man shulde be the more proue and readye to beleue thys ponge man in thys greate matter, because he sayeth in the begynnynge that he wyll bringe all men to a concorde and a quyetnes of conscyence. For he bringeth men to the worste kynde of quyetnes that maye be deuysed, when he tellyth vs as he doth, that euery man in thys matter, maye with out parell beleue which waye he lyste. Euery man maye in euery matter without any counsell, soone set hym selfe at reste, yf he lyste to take that waye and to beleue as he lyste hym selfe, and care not how. But and yf that waye had bene sure, Saynte Paule wolde neuer haue shewed that many were in parell of sycknes and death also, for lacke of discernynge reuerently the bodye of our Lorde in that Sacramente, when they came to receyue hym.

When

Fryth. Joan. 15

¶ When Christe shulde departe thys worlde and go to hys Father, he gaue hys dyscyples a commaundement that they shulde loue eche other, sayenge by thys shall all men knowe, that ye are my dyscyples, yf ye loue eche other, as I haue loued you. Thys rule of charyte wolde I not haue broken, which notwithstondynge is often in Jeopardye a monge faythfull folke. This thynge consydered, I thought it necessarye to advertyse both partyes to saue thys rule of charyte, and proued in the fyrste chapter of my treatyse, that it was none artycle of the fayth necessarye to be beleued vnder payne of dampnacyon, and therfore that they were to blame that wolde be contencyous for the matter. For syth it is none artycle of the fayth, they maye lawfullye dyssente without all Jeoperdye: and neade not to breake the rule of charyte, but rather to receyue eche other lyke weake bretherne.

This I saye I proued in the fyrste chapter agaynste which master More maketh no busynes, and improueth it not. Wherby you maye soone gather that it is very true. For els syth hys master hyrye so laboureth in these other poyntes, he wolde not haue lefte that vntowched you maye be sure. Thys is the concorde that I wolde bringe them vnto. And as towchynge quyetnes of conscyence, I haue knowen

manye

manye that haue sore bene combrede wyth it. And amõge all, a certayne master of arte which dyed in Oxforth, confessed vpon hys death bedde, that he had wepte lyenge in hys bedde an hundreth nyghtes wythin one peare space, because he coulde not beleue it. Now yf he had knowen that it had bene no necessarye artycle, what cõforte and quyetnes shulde it haue bene vn to hym. Furthermore, euerye man can not so quyet hymselfe, as master More Imageneth. For there are manye that thynke them selfes no smalle soles, which whan they haue receyued some holyshe superstycyon, eyther by their owne Imagynacyon, or by belevynge their gossepes gospell ād olde wyfes tales, by and bye thynke the cõtrarye to be deadly synne, and vtterly for bydden by Chrystes gospell. As by exam ple, I knowe an house of relygyon, wher in is a parson that thynketh it deadly syn ne to go ouer a strawe yf it lye acrosse. And yf there be vpon the pauemente any paynted pycture, or any Image grauen vpon a deade mans graue, he wyll not tre ade vpon it, although he shulde go a fore longe a bowte. What is thys but vayne superstycyon wherewith the conscyence is combred and corrupted? May not thys be weded out wyth the worde of God, shewynge hym that it is none artycle of the fayth so to thynke, ¶ then to tell hym that

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it is not forboden by the scrypture, ād that it is no synne? Now albeyt hys conscyence be so cankered that the ruste wyll not be rubbed out: yet wyth Godes grace, some other whome he hath infected with the same, maye come agayne to Godes worde and be cured full well, whiche shulde neuer haue bene able to quyete them selfes. And lykewyse there are some whiche beleue as your superstycyous hartes haue informed them, and these can not quyete thē selues, because they beleue that you haue featched your doctryne out of scrypture. But when it is proued to them, and they themselues perceyue that scrypture sayeth not so, then can they be contente to thynke the contrarye, ād Judge it no synne at all. And as towchynge S. Paule, surelye ye take hym wronge. For I wyll shewe you what processe he taketh, and how he is to be vnderstonde. But because it is not possyble to fynyshe it in fewe wordes, I shall deferre it vnto the bokes ende, and then I shall declare hym at large.

More. And what a fashyon is thys, to saye that we maye beleue yf we lyste, that there is the verye bodye of our Lorde in dede, and then to tell vs for a trouth, that suche a faythe is impossyble to be true: For GOD hym selfe can neuer brynge it abought, to make hys bodye to be there.

IF a man take the bare wordes of Christe, and of symplepcye be decepued, and thynke that hys verye bodye be in the sacramente present to their teth that eate it, I dare not saye that he synneth therin, but wyll referre the matter vnto Godes Judgement, and yet without doubt, I dare saye he is decepued. As by example, yf a man decepued by the litterall sence, wolde thynke that men shulde preache to fyshes (as S. ffraunces ded) because Christe badde hys dysceyples go preache to all creatures, yet wolde not I thynke that he synned therin. But wyll referre hym vnto Goddes Judgement. But yet I were euerye woman that hath ampe wytte, wyll saye that he was decepued. Frith.

I am verye sure that the olde holye Doctours which beleued Christes bodye and bloode to be there, and so taught other to beleue, as by their bokes playnelye doth apere, yf they had thought eyther that it coulde not be there or that it was not there in dede, they wolde not for all the good in thys worlde haue wryten as they haue done. ffor wolde those holye men (were you) haue taught that men be bounde to beleue, that the verye bodye and bloode of CHRISTE is there, yf they them selfes thought that they were not bounde therunto? Wolde they More.

they make men honoure and worshyppe that thynge as the very bodye and bloode of Christe whic[illegible]ey thē selues thought were not it? T[illegible]s gere is to chyldyshe to speake of.

Fryth. ¶ That the olde doctours and fayth full Fathers so taught or thought as ye fayne of them, is verye false. For S. Austen as I haue shewed, maketh whollye for vs. Besydes that, there is none of the olde Fathers but they call it a sacramēte, a mysterye, and mystyrall meate, which is not eaten with toth or belye: but with eares and faythe. And as towchynge the honoure and worshyppe done vnto it, I saye it is playne Idolatrye. And I saye, that he falselye reporteth vpon the olde holy Doctours. For they neuer taught men to worshyppe it, neyther can he alleage one place in any of them all whiche wolde haue men to worshyppe the sacramente. Peradnenture he maye alleage me certayne new felowes for hys purpose, as Dunce, Dorbell, Durande, and suche draffe, whiche by their doctryne haue deceyued the worlde wyth dampnable Idolatrye. But I speake of the olde holye Fathers ād doctours, S. Austen. Ambrose, Hierome, Cypriane, Cirille, Chrisostome, Fulgentius, and suche other: These I saye, do not teache men to worspyppe it, and by that I dare abyde. Of thys poynte I am so sure, that I

wyll

wyll vse it for a contrarye argument, that hys naturall bodye is not there presente. ffor yf the holye ffathers before named had taken thys texte after the letter and not onelye spyrytuallye, thē in their workes they wolde haue taught men to worshypppe it, but they neuer taught mē to worshypppe thys sacrament, therfore it folowyth they toke not the texte after the letter, but onelye spyrytuallye. Now do I prouoke you to seake a proue of your purpose. Neuer the lesse I wyll not denye, but that these holye Doctours in dyuerse places, do call it hys bodye, as Christe and Paule do, and so do we lykewyse: and saye also that this verye bodye is there eatē. But yet we meane, that it is eaten with fayth (that is to saye by beleuynge that hys bodye was broken for vs) ād haue his bodye more in memorye at thys maundye thē the meate that we there eate. And therfore it hathe the name of hys bodye: because the name it selfe shulde put vs in remēbraunce of hys bodye. And that hys bodye is there chefelye eaten, euen more (through fayth) then the meate wyth the mouth. And so are they also to be vnderstonde.

Note.

Note.

Yet one greate pleasure he doth vs, in that he putteth vs all at sporte, that we maye with out parell of dampnacyon beleue as we ded before: that is to wete,

that in the blessed sacrament the whole substaunce of the breade and the wyne is transmuted and chaunged in to the verye bodye and bloode of Christe. For yf we maye wythout parell of dampnacyon beleue thus, as hym selfe graunteth that we maye, then graunteth he that we maye also without parell of dampnacyō beleue that he hym selfe speth, where he sayeth, the trouth of that beleue is impossyble.

Fryth. ¶ The beleuynge of thys poynte, is of it selfe not dampnable, as it is not dāpnable to thynke that Christe is a very stone or a wyne, because the litterall sence so sayeth: or yf you beleue that you ought to preache to fyshes and go Christen them a nother whyle, as ye do belles. And I insure you, if there were no worse myschefe that ensued of thys beleue, then it is in it selfe, I wolde neuer haue spoken agaynste it. But now there folowyth vpon it dampnable Idolatrye. For through the beleue that thys bodye is there, men fall downe and worshyppe yt. And thynkynge to please God, do dampnable synne agaynste hym. Thys I saye, is the cause that I so earnestlye wrote agaynste it, to avoyde the Idolatrye that is cōmytted through it. Parte of the germanes do thynke that hys naturall bodye is present in the sacramēt, and take the wordes flesshelye, as Martyn taught them. But none of them worshyp-

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pe it, for that Martyn forbydeth both in hys wordes ād workes, and so (blessed be God) they auoyde that Jeoperdye, which thynge yf you will also graunte, and publyshe but this one proposycyon, that it ought not to be worshypped, I promyse you I will neuer wryte agaynste it. For then is the Jeoperdye taken awaye, and then I am contēt that your mastershyppe thynke I lye. But in the meane season I muste thynke that ye fulfyll the worlde with dāpnable Idolatrye. And thus haue you also answere vnto the conclusyon, which you alleage out of the kynges graces boke. For I saye in your waye is no hurte, as longe as you do but onelye beleue the bare wordes of the texte, as S. Fraunces ded, when he preached to fyshes. But yf through the occasyon of those wordes, ye fall in to the worshyppynge of it, then I saye that in your waye is vndoubted dampnacyon. And so is there greate Jeoperdye in your waye, and none at all in ours. For though he were there in dede, yet do not we synne yf we worshyppe it not. For we are not commaunded to worshyppe the sacrament. But yf he be not there, then do you dampnable Idolatrye.

¶ The conse=
cracyon of the Sa-
crament.

More. NOw as for a nother quyetnes of euery mans con ſcyencethys ponge man byd deth euerye man be bolde, whether the bleſſed ſacramẽt be conſecrate or vnconſecrate (for though he moſte ſpecyallye ſpeaketh of the wyne, yet he ſpeaketh it of both) and byddeth not care, but take it for all that vnbleſſed as it is, becauſe the Preſte (he ſayeth) can not de cepue vs nor take from vs the profyte of Chriſtes inſtytucyon, whether he alter the wordes or leaue them all vnſayde. Is not thys a wonderfull doctryne of thys ponge man. We knowe well all, that the Preſte can not hurte vs by hys ouerſyght or malyce, yf there be no faulte vpõ our owne partye, for that perfectyon that lacketh vpon the Preſtes parte, the greate mercye of God as we truſte of hys owne goodnes ſupplyeth it. And therfore as holye Chryſoſtome ſayeth, no man can take harme but of hymſelfe. But now yf we ſee the thynge dyſordered our owne ſelfe, by

the

the Preste, and Christes institucyon broken, yf we than wetyngly receyue it vnblessed and vnconsecrated, and care not whether Christes institucyon be kepte and observed or no, but reaken it is as good wythout it as with it, then make we our selfes partakers of the faulte and lose the profyte of the sacrament, and receyue it with damnacyon: not for the Prestes faulte, but for our owne.

¶ I had thought that no Turke wolde haue wrested a mannes wordes so vnfaythfullye. For he leaueth out all the ppthe of my matter, for my wordes are these. I wyll shewe you a meanes how ye shall euer receyue it accordynge to Christes institucyon, although the Prest wolde withdrawe it from you. Fforsake ye neade to haue no respecte vnto the Prestes wordes whiche myngstreth it. For yf ye remember for what entent Christe ded institute thys sacramente, and knowe that it was to put vs in remembraunce of hys bodye breakynge and bloode sheadynge, that we myght geue hym thankes for it, and be assure of it through fayth accordynge to his promyses, as we are sure of the breade by eatynge of it: yf as I saye, ye remember thys thynge (for whiche intēte onelye the Preste speaketh those wordes) then yf the Prest leaue out those wordes or parte therof, he can not hurte you. For you haue al- Fryth.

ready the effecte and fynall purpose for the whiche he shulde speake them. And agayne yf he shulde whollye altre thē, yet he can not deceyue you. For then ye be sure that he is a lyer, and though you se the Preste brynge you the wyne vnconsecrated, yet neuer stycke at that. For as surelye shall it certyfye your conscyence and outwarde sences though he consecrate it not (so thou consecrate it thy selfe: that is to saye, so thou knowe what is ment therbye and geue hym thankes) as though he made a thousande blessynges ouer it. And so I saye that it is euer consecrated in hys harte that beleueth, though the Preste consecrate it not. And contrarye wyse yf they consecrate it neuer so moche, and thy consecracyon be not bye, it helpeth the not a ryshe. For excepte thou knowe what is ment therby, and beleue, geuynge thākes for hys bodye breakynge aud blood sheadynge, it can not profytte the.

More. ☞ Nowe where you saye, that yf we see the thynge dysordered by the Preste, & Christes instytucyon broken, and wetynglye receyue it, we make our selfes partakers of the cryme.

Fryth. ¶ I answere that yf the reformacyon therof laye in our handes, then sayde you trouth, but syth thys is wryten to pryuate parsones whiche maye not reforme this matter, and that the reformacyon therof

resteth

resteth onelye in the hande of your Prynce and Parlyamente (for the errour consysteth not in the mysordrynge of the matter by one Preste onelye, but rather of the doctrine of them all, saynge suche as God hath lyghtened) to these pryuate persons I saye that your doctrine shulde sooner be the occasyon of an insurrection (whiche we laboure to eschewe) then anye quyetynge of them by Christes doctrine. And therfore sythe there is an other waye to the woode, saynge all bryght, we wyll auoyde that parellous pathe. But when ye see Christes institucyon broken and the one hynde lefte out vnto the laye people, why are ye partaker therof?

More. ☞ Now be it as for hys beleue that taketh it no better but for bare breade and wyne it maketh hym sytell matter consecrated or not, saynge that the better it is consecrated the more it is ever noyous to hym that receyueth it, haynge hys conscyence combred with suche an execrable heresy, by which well apeareth that he putteth no dyfferēce betwene the bodye of our lorde in the blessed sacramēt and the comō breade that he eateth at his dyner. But rather he esteameth it lesse. For the one yet I thynke or he begynne, yf he lacke a Preest, he wyll blesse it hym selfe, as for the other he careth not, whether it be blessed or not.

Fryth. ☞ What I reaken it more then breade

and wyne I wyll shewe you hereafter in declarynge the mynde of S. Paule vpon thys sacrament, and that in the conclusyō of thys boke. And in the meane season I wyll saye no more but that he helpeth me. And as for their blessynges and consecracyon profyte not me, excepte I consecrate it my selfe with fayth in Christes bloode, and wyth geuynge hym prayse and thankes for hys inestymable goodnes, whiche whē I was hys enemye reconcyled me vnto hys father by hys owne death. This consecracyon muste I sette by, yf I wyl haue anye profyte of hys death which the sacrament representeth vnto me. And yf I my selfe do thus consecrate it, then shall I be sure of the frute of hys death. And I saye agayne, that as the Prestes do now vse to consecrate it, it helpeth not the poore commons of a ryghe. For their consecracyon shulde stonde in preachynge vnto them the deathe of Christe whyche hath delyuered them out of the Egypte of synne, and from the fyerye fornace of Pharao the deuell.

And as for their waggynge of their fyngers ouer it, and sayenge syxe or seuē wordes in Latyn, helpeth them nothynge at all. For how can they beleue by the meanes of hys wordes, when they knowe not what he sayeth? And as towchynge the dayrye and commō breade that

I eate

I eate at my dynner, whether I haue a
preste or not, I blesse it with my harte (and
not with my fyngers) and hartely geue
God thankes for it. For yf I haue an hun
dreth Prestes to blesse it, yet am not I ex
cused therbye. For excepte I blesse yt my
selfe, yt profyteth me no more then yf it
were vnblessed. And I blesse yt my selfe,
thā I care not what the preste prate. For
as longe as I vnderstonde hym not, yt
profyteth me nothyng. But in good fayth
I wene the Bysshoppes and their proctou
re wote not what a blessynge meaneth.
Therfore deare bretherne harken to me.
To blesse God, is to geue hym prayse ād
thankes for hys benefyttes: To blesse
a kynge or a Prynce, is to thanke hym
for hys kyndenes, and to praye to God
for hym, that he maye longe reygne to
the laude of God and wealth of hys com
mons. To blesse a mās neyghboure, is to
praye for hym and to do hym good. To
blesse my breade or meate, is to geue God
thankes for it. To blesse my selfe, is to
geue God thākes for the greate benefyte
tes that I haue receyued of hym, and to
praye God that of hys infynyte goodes
he wyll increase those gyftes that he hath
geuen me, and fynysshe hys worke which
he hath begonne in me, vnto hys laude
and prayse. And as towchynge thys flesh
he, to fulfyll hys wyll in it, and not to spy

To bles
se.

re yt, but scourge cutte ād burne it, onelye that it maye be to hys honoure & glorye. Thys is the forme of blessynge, and not to wagge two fyngers ouer them. But a lacke, of this blessynge our Byshoppes be ignoraunte.

More ¶ But as for those that are good & fayth full folke, and haue any grace or any sparcle of reason in their heades, wyll (I verely thynke) neuer be so farre overseane, as in thys artycle (the trouthe wherof God hath hym selfe testyfyed by as many opē myracles as euer he testyfyed any one) to beleue thys yonge man vpon hys baren reasons agaynste the faythe ād reasō both of all olde holy wryters ād all good Christen people thys xv. C. yeares.

Fryth. ¶ As for the myracles, I merbell not at them, neyther may they make me the sooner to beleue it. For Christe tolde vs before that suche delusyons shulde come, that yf it were possyble, the very electe shulde be deceyued by them. And S. Paule exorteth vs to be ware of suche sygnes ād wōders. And therfore I do as Moses teacheth me when I here of suche a wonder, then straygt I loke vpon the doctryne that is annexed wyth it. Yf it teache me to referre all the honoure to God and not to creatures, and teache me nothynge but that wyll stonde with Goddes worde, then wyll I saye, that it is of God. But

Mat. 24

2. Tes. 2

Deu. 13.

yf

yf it teache me suche thynges as wyll not
stonde with hys worde, then wyll I deter
myne that it is done by the deuell, to delu
de the people with dampnable Idolatrye.
When Paule and Barnabas preached at Actes 14
Lystra and had done a myracle amonge
them, the people ranne and wolde haue
done sacrifice vnto them. But the Apo-
stles ranne amonge them and tare their
clothes, crienge vnto them, Syrs what do
you? We are euen corruptible men as we
are, and preache vnto you, that you shul-
de leaue thys vayne superstycyon, & wor
shyppe the leuynge God, which made he
auē, earth, the see, and all that is in thē et c.
Here the Apostles refused suche honour &
worshyppes. And therfore I am sure they
wolde not suffer their Images to haue it.
Now when I see a myracle done at any
Image, and perceyue that it bryngeth mē
to the worshyppynge of it selfe, cōtrarye
to the facte and doctrine of the Apostles,
whiche wolde not receyue it them. selues,
I must neades conclude, that it is but a de
lusyon done by the deuell to deceyue vs,
& to bryng e the wrath of God vpon vs.
Euē so I saye of the sacramēt, syth the my
racles that are don by it, do make mē thyn
ke otherwyse thē scripture wyll, & cause
mē to worshyppe it: I doubte not but they
are done by the deuell, to delude the peple.
Thou wylt peraduēture say, that god wyll
not suffer hym

hym to abuse the sacrament of hys bodye and bloode. Yes verelye, god wyll suffer yt, and doth suffer yt, to see whether we wyll be faythfull and abyde by hys worde or not. And merbell not therof, for God
Matt. 4 suffered hym to take vppe the verye naturall bodye of his sonne Christ and set hym vpon a pynnacle of the temple. And after he toke hym vppe agayne, and ledde hym to ā exceadynge mosttayne. And therfore thynke not but that he hath more power over the sacramēt thē he had ouer christes owne bodye. And therfore when they tell me, lo here is Christ: lo there is Christ (as Christ prophecyed) lo, he is at thys aultre, lo, he is at that, I wyll not beleue them.

Neuertheleſſe yf I shulde graunte that all the myracles whiche were done and alcribed vnto the sacramente, were very true myracles and done of God hym selfe (as I doubt not but some of thē be true) yet there vpon yt doth not folowe that the Sacrament shulde be the verye naturall bodye of Christe. For we haue evydent storyes that certayne persones haue bene delyvered from bodelye dyseases through the sacrament of Baptyme. And yet the water is not the holye Goost nor the very thynge yt selfe wherof it is a sacramente. The shadowe of Peter
Actes. 5. healed many, And yet was not that shadowe

dowe Peters owne parson. We reade also that naphyns and hande kerchers were carped from Paule vnto them that were sycke and possessed with vncleane spiretes and they receyued their health. And yet it were neuerthelesse madnes, to thynke that Paules bodye had bene actuallye or naturallye in those thynges. And therfore thys is but a verye weake reason, to Judge by the myracles the presence of Christes bodye. And surelye you myght be ashamed to make so slender reasons. For God maye worke myracles through manye thynges which are not hys naturall bodye. And as towchynge the olde doctoures whome you fayne to make wyth you, & the trouth of your oppynyon which you saye hath bene beleued of all good Christen people this xv. C. yeares, is suffycyently declared before, and proued to be but a poynte of your olde poetrye. Actu. 19.

¶ Doctoure Barnes ded gracyouslye escape Master Mores handes.

More.

And also Fryre Barnes, albeit that as ye wote well he is in many other thynges a brother of thys ponge mãs secte: yet in this heresye he sore abhorreth hys heresye, or els he lyeth hym selfe. For at hys laste beynge here he wrote a letter to me. Wherin he wryteth that I laye that heresye wrõgfullye to hys charge. And sheweth hym selfe so sore greved therwith that he sayeth, he wyll in my reproche make a boke a gaynst me. Wherin he wyll professe and proteste hys faythe concernynge this blessed sacramente. But in the meane season it well contenteth me, that fryre Barnes beynge a man of more age, and more ryppe dyscrecyon, and a doctoure of dyuynyte, and in those thynges better learned then thys ponge man is, abhorreth thys põge mannes heresye in thys poynte, as well as he lyketh hym in many other.

Fryth. ¶ The more your mastershyppe prayseth Doctoure Barnes, the worse men maye lyke your matter. For in many poyntes he doth condempne your dampnable doctryne, as in hys boke appeareth. And therfore yf suche credence must be geuẽ to hym, then moche the lesse wyll be geuen to you. But peraduenture you wyll

saye

saye, that he is to be beleued in this poynte, although he erre in other. Wherevnto I answere, that yf you wyll consent vnto hym, I wolde be well apayed and wyll pro.vyse you to wryte no more in that matter. For in this we both agre, that it ought not to be worshypped, yea and (blessed be God) all the other whome you call heretyches. And so both of vs do avoyde the Idolatrye which you with so greate daunger do daylye cõmytte. And therfor yf you folowe hys learnynge, then am I content that you dyssent from me. For lette it not be worshypped, ã d thynke as pow wyll, for then is the parell paste. And syth we agre in thys poynte, doubte not but we shall soone agre in the residue, ãd admytte eche other for faythfull brothers. And where your mastershyppe sayeth, that he wrote you a letter protestynge that you laye that heresye wrongfullye to hys charge, I thynke it was more wysdome for hym twyse to haue wryten to you, then ones to haue comehym selfe ãd tell you of it. For it was playnelye tolde hym, that you had conspyred hys death, ãd that not withstondynge hys saue condupte, you were mynded to haue murthered hym. And for that cause he was compelled both bepnge here, to kepe hym selfe secretelye, and also prevelye to departe the realme.

And

And blessed be God pou haue sufficiently publyshed pour purpose in pour answere agaynste Wyllyam Tyndall, where pou saye, that pou myght lawfullye haue burnte hym. Here men maye see how perpallye pou are addycte to our prelates. And how prone ye were to fulfyll their pleasures contrarye to our Princes prerogatyue royall. And thākes be to God which gaue pou suche grace in the syght of our soveraygne, that he shortelye withdrewe pour power. For els it is to be feared that pou wolde further haue proceded agaynste hys graces prerogatyue, which thynge whether yt be treason or not, let other men defyne. But thys I dare saye, that it is prynted and publyshed to our Princes greate dyshonoure. For what learned man maye in tyme to come truste to hys graces saue condupte or come at hys graces instaunce or requeste, syth not onelye the spirytualte (which of their professyon respyte hys prerogatyue) but also a laye man promoted to suche preemynence by hys graces goodnes, dare presume so to depresse hys prerogatyue and not onelye to saye, but also to publyshe it in prente: that notwithstondynge hys graces saue condupte, they myght lawfullye haue burnte hym.

But here he wolde saye vnto me as he dothe in hys boke, that he had forfayted hys

hys salue condupte, ād therbye was fallē in to hys enemyes handes. Where vnto I answere, that thys your sayenge is but a vayne glose. For I my selfe ded reade the salue condupte that came vnto him, which had but onelye thys one condycyon annexed vnto it, that if he came before the feaste of Christmas then nexte ensuynge, he shulde haue free liberte to departe at hys pleasure. And thys condycyon I knowe was fulfylled. How shulde he than forfayte hys salue cōdupte? But master Moye hath learned of hys maysters our Prelates (whose proctoure he is) to depresse our Princes prerogatyue, that mē ought not to heape any promyse with heresyes. And so hys salue cōdupte coulde not saue hym. As though the Kynges grace myght not admytte any man to go and come frelye into hys graces realme, but that he muste haue leaue of our prelates. For els they myght laye heresye agaynst the parson, and so slaye hym cōtrarye to the Kynges salue cōdupte, which thynge all wyse men do knowe to be preiudycyall to hys graces prerogatyue ryall. And yet I am sure that of all the tyme of hys beynge here, you can not accuse hym of one cryme, albeit (vnto your shame) you saye that he had forfayted hys salue condupte. These wordes had be verye extreame and worthy to haue bene loked vpon, although

they had bene wryten by some presumptuous Prelate. But that a laye man so hyghlye promoted by hys Prynce, shulde speake them and also cause them openlye to be publyshed amonge hys graces comons, to deyecte the estymacyon of hys royall power, doth in my mynde, deserue correccyon. Notwithstondynge I leaue the iudgement and determynacyon, vnto the dyscrecyō of hys graces honourable counsell.

More

And as for that holy prayer that this devoute yōge man (as a newe Christe teacheth all hys congregacyon to make at the receyuynge of thys blessed sacrament) I wyll not geue the parynge of a peare, though it were moche better thē it is, pullynge away the true fayth (as he doth) frō the Sacrament. Howbeit hys prayer there is so devysed, penned, and paynted with laysure and studye, that I truste euery good Christen woman maketh a moche better prayer, at the tyme of her howsell, by faythfull affectyō & by Gods good inspyracyō sodēlye. Fryth is an vnmete master to teache vs what we shulde praye at the receyuynge of the blessed sacrament, whē he wyll not knowlege it as it is, but take Christes blessed body for no thynge but bare breade, & so lytle esteame the receyuyng of the blessed sacramēt, that he forsyth lytle whether it be blessed or not.

Where

¶ Where he dyscommendeth my prayer & sayeth, that I am an vnmetemaster to teache men to praye, seynge I take away the true fayth from it, and sayeth that euery woman can make a better when she receyueth the sacramente, I wolde to God that euery woman were so well learned that they coulde teache vs both. And surely I intended not to prescrybe to all men that prayer ouely, but hoped to healpe the ygnoraunt, that they myght eyther speake those wordes, or els (takynge occasyon of them) to saye some other, to the laude and prayse of God. And as for your fayth (which you call the true fayth) must I neades improue. For it wyll not stōde with the true texte of scrypture, as it playnelye appeareth. But to the fayth in Christes bloode I exhorte all men, and teach them to eate hys bodye with fayth (& not with teth) which is by hauynge hys death in cōtynuall remembraunce, and digestynge it in to the bowels of the soule. And because you so sore improue my prayer, to cōclude my answere agaynst you, I wyll rehearse yt agayne. And lette all mē Judge betwene vs. Blessed be thou most deare and mercyfull Father, which of thy tender fauoure & benygnyte, notwithstōdynge our greuous enormytees cōmytted agaynste the, wouchsauedst to sēde thyne owne deare sone, to suffre moste vyle death for our redempcyon, Fryth.

Here endeth the answere.

Blessed be thou Christ Jesu our Lorde & sauyour, which of thyne haboundāt pytye consyderynge our myserable estate, wyllyngly tokest vpon the to haue thy moste innocent bodye broken & bloode shedde to pourge vs and washe vs which are loadē with myquyte. And to certyfye vs therof, hast lefte vs not onely thy worde which maye enstructe our hartes: But also a vysyble token to certyfye euen our outwarde sences of this greate benefytte, that we shulde not doubte, but that the bodye and frute of thy passyon are ours (through fayth) as surelye as the breade, which by our sentes we knowe that we haue within vs. Blessed be also that spirytе of verytе which is sente from God our Father through our sauyour Christ Jesu, to lyghten our darcke ignoraunce, and leade vs through fayth in to the knoweleage of hym which is all verytе. Strenght we beseche the our frayle nature, and encreace our faythe: that we maye prayse God our moste mercyfull Father, and Christe hys son ne our Sauyoure and redeamer.

A M E N.

A comparyson betwene the Paschall Lambe, & our Sacrament.

NOw we shall shorte ly expresse the ppth of our matter and borowe the fy- gure of the paschall Lambe, which is in all poyntes lyke vnto it. That the offerynge of the Pas- chall Lambe ded sygnyfye the offerynge of Christes bodye, is playne by Paule which sayeth. Christe our Paschall Lambe is offered vp for vs. When the chylderne of Israell were very sadde and heauy for their sore oppressyon vnder the power of Pharao (for the more myracles were shew- ed, the more were they handeled) God sente vnto them by Moyses, that euery houlholde shulde hyll a Lambe to be a sa- cryfyce vnto GOD, and that they shul- de eate hym with their staues in their han des, theyr loynes gyrded, and showes v- pon their feete: euen as men that were go ynge an hastye Jorney. This Lambe mu ste they eate haskelye and make a merye maundye. Now because they shulde not saye, that they coulde not be merye for their oppressyon, and what coulde the 15.

1. Cor. 5.

A comparyson betwene the Paschall

be helpe them: he added gladde tydyn-
ges vnto it and sayde. This is the passyn
ge dye of the Lorde. Whiche thys nyght
shall passe by you and slee all the fyrste be
gotten within the Londe of Egypte, and
shall delyuer you out of your bondage, ⁊
bryngе you in to the Londe that he hath
promysed vnto your fathers. Marke the
processe and conueyaunce of thys matter,
for euen sheweyse it is in our sacrament.
The apostles were sadde ⁊ heauye, parte
lye conspderynge the bondage of synne
wherwith they were oppressed, ⁊ partelye
Joan.16. because he tolde them that he muste depar
te frō thē, in whō they ded put all their ho
pe of their delyueraunce. Whyles they
were in thys heauynes, Christ thought to
conforte them ād to geue them the seale of
theyr delyueraunce, and toke in hys hande
bread, blessed and brake it, and gaue it to
hys dyscypples sayēge: This is my bodye
with shalbe geuē for you. For this nyght
shalt the power of Pharao the deuell be
dystroyed, and to morowe shall you be de
lyuered from the Egypte of synne, and
shall take your Journeye towardes that
heauenlye mansyon which is prepared of
of God for all that loue hym. Now com-
pare them together.

1 The Paschall Lambe was instytute ād
eaten thē nyght before the chyldrē of Is
rael were in dede delyuered frō Egypte.

Ryght

Lykewyse was the sacramēt instytute ād eaten the nyght before we were delyuered from our synnes.

The Paschall Lābe was a verye Lābe in dede. And so is the sacrament very brea de in dede. 2

The Paschall Lābe was called the pas synge bye of the Lorde which dystroyed the power of Pharao ād delyuered them. The sacrament is called the bodye of the Lorde which dystroyed the power of the deuell and delyuered vs. 3

As many as ded eate the Paschall Lā be in fayth, were very merye and gaue God greate thankes. For they were sure the nexte day to be delyuered out of Egy pte. Lykewyse as many as ded eate thys sacramēte in fayth, were merye and gaue God greate thankes, for they were sure the nexte daye to be delyuered from their synne. 4

They that ded not eate the Paschall Lambe in fayth, coulde not be merye. For they were not sure of delyueraunce from the powre of Pharao. They that ded not eate thys Sacramente in fayth, coulde not be mery: For they were not sure of delyueraunce from the power of the deuell. 5

They that beleued the worde of the Lord ded more eate the passyng bye of the Lorde which shulde delyuer thē, thē they 6

A comparyson betwene the Paschall ded the Lambe. They that dede beleue the worde of the Lorde ded more eate the bodye of the Lorde which shulde be geuen for their delyueraunce, then they ded the breade. For that thynge doth a man moste eate that he moste hath in memorye & moste reboludeth in mynde: as appeareth by Christe Joã. 4. I haue meate to eate that ye knowe not.

7 They that beleued not the nexte daye to be delyuered from Egypte, ded not eathe the passynge bye of the Lord, although they eate the Lambe. They that beleued not the nexte daye to be delyuered from synne, ded not eate the bodye of the Lorde, although they eate the breade.

8 The chylderne of Israell were but ones delyuered from Egypte, notwithstõ dynge they ded euery yeare eate the Lambe, to keape that facte in perpetuall remẽbraunce: Euen so Christ bought ãd redeamed vs but ones for all, and was offered ãd sacrifyced but ones for all, though the sacramẽt therof be daylye brokẽ amonge vs, to keape the benefytte in contynuall memorye.

9 As many as ded eate the Paschall Lãbe in faythe and beleued Godes worde as towchynge theyr delyueraunce from Egypte, were as sure of their delyueraunce through faythe, as they were sure of the Lãbe by eatynge it. As many as do eate

thys

this sacrament in fayth and beleue Godes worde as touchynge their delpuerance from synne, are as sure of their delpuerance through fayth, as they are sure of the breade by eatynge it.

As many as ded eate of that Paschall Lambe ded magnyfye their God, testyfyenge that he onely was the God almyghtye, and they hys people stychynge to hym, to be delpuered by hys power from all daunger. As manye as do eate of thys sacrament do magnyfye their God, testyfynge that he onelye is the God almyghtye, and they hys people stychynge by hym to be delpuered by hys power frō all daunger.

When the Israelytes were delpuered from Egypte, they eate neuertheleſſe the Paschal Lambe whiche was styll called the paſſynge bye (because it was the remēbraunce of the paſſynge by [illegible] the Lorde) and hartelye reioyſed, offeryng hym sacrifyce and knoweleggynge with infynite thankes, that they were the felowſhyppe of them that had suche a mercyfull God. Now Christes electe are delpuered from synne, they eate neuertheleſſe the sacramēt which is styll called hys bodye that ones bled for their delpueraunce, and hartelye reioyſe, offeryng to hym the sacrifyce of prayſe and knoweledge with infynite thankes, that they are of the felowſhyppe of

them that haue suche a mercyfull God.

12 The Paschall Lambe (after their delyue
raunce beynge yearlye eaten) brought as
moche myrthe and Joye vnto them that
ded eate it in fayth, as it ded to their fa-
thers which felte Pharaoes furye, & were
not yet delyuered. For they knewe ryght
well that excepte God of hys mercye and
wōderfull power had so delyuered them,
they shulde also them selfes haue bene bo-
unde in the Londe of Egypte, and vnder
that wycked Prynce Pharao, of whiche
bōdage they greatelye reioyced to be ryd-
de alreadye, and thanked God hyghlye be
cause they founde them selfes in that plen-
tyouse Londe whiche God prouyded for
them. The sacramēt which after our dely
uerraunce is yearlye and dayly eatē, bryn
geth as moche myrth and Joye vnto vs
that eate it in fayth, as it ded to the Apost
les which were not yet delyuered. For we
knowe ryght well that excepte God of
hys mercye and through the bloode of his
sonne had so delyuered vs, we shulde also
our selfes haue bene bounde in the Egyp
te of synne vnder that wycked Prynce the
deuell, of which bondage we greatelye re-
ioyse to be ryd de alredye, and thanke God
hyghlye because we fynde our selues in
the state of grace, and haue receyued thou
ghe fayth the swete frutes and taste of
the spyryte, which testyfyeth vnto vs that

we

we are the chylderne of God.

This maundye of remembraunce was it that Paule receyued of the Lorde and delyuered to the Corynthyans in the.xi. chaptre. ffor though he borowe one propertye and ſymylytude of the ſacramente in the.x.chapter, which in my mynde maketh neyther with vs nor agaynſte vs, albeit ſome thynke that it maketh whole for the expoſycyon of Chriſtes wordes, thys 1.Cor.10
is my bodye. But in my mynde they are deceyued. ffor the occaſyon whye Paule ſpake of it in the tenthe chapter, was thys.

The Corynthyans had knowelege that all meates were indyfferent, and whether it were ſolde them in the ſhambles or ſette before them when they dyned or ſouped in an vnfaythfull mannes houſe, aſkynge no queſtyons: excepte ſome man ded tell them that it was offerred to an Idoll, and then they ſhulde not eate of it for offendynge hys conſcyence that ſo tolde them (albeyt they were els free and the thynge indyfferente) thys knoweledge becauſe it was not annexed wyth charyte, was the occaſyon of greate offendynge.

ffor by reaſon therof they ſate downe amonge the Gentyles at their ffeaſtes,

The mynde of Paule vpō the.x. cap.
ters, where they ded eate in the honoure of
their Idolles, and so ded not onelye woun-
de the conscyēce of their weake bretherne,
but also cōmytted Idolatrye in dede. And
therfore S. Paule sayde vnto them. My
deare beloued flee from worshyppynge of
Idolles. I speake vnto them whiche haue
☞ vnderstandynge. Judge ye what I saye. Is not
the cuppe of blessynge which we blesse the
felowshyppe of the bloode of Christe? Is
not the breade which we breake the felow
shyppe of the bodye of Christe? For we
though we be manye are yet one breade
and one bodye, in as moche as we are par
takers of one breade. Christ ded call hym
selfe breade ād the breade hys bodye. And
there Paule calleth vs breade and the brea
de our bodye. Now maye you not take
Paule that he in this place shulde dyrecte
lye expounde Christes mynde. And that
the verye exposycyō of Christes wordes,
whē he sayde, thys is my bodye, shulde be
that it was the felowshyppe of his bodye,
as some saye, whiche seakynge the keye in
thys place of Paule, locke them selfes so
faste in, that they can fynde no waye out.
For Christe spake those wordes of hys
owne bodye which shulde be geuē for vs,
but the felowshyppe of Christes bodye (or
congregacyon) was not geuen for vs. And
so he mente not as Paule here sayeth,
but mēte hys owne bodye. For as Paule
calleth

calleth the breade our bodye for a certayne propertye, euen so doth Christe call it hys bodye for certayne other propertyes. In that the breade was brokē, it was Christes owne bodye, sygnyfyēge that as that breade was broken, so shulde hys bodye be brokē for vs. In that it was dystrybuted vnto hys dyscypples, it was hys owne bodye, sygnyfyēge that as verelye as that breade was destrybuted vnto them, so verelye shulde the death of hys bodye, and frute of hys passyon be dystrybuted to all faythfull folke. In that the breade strengtheneth our bodyes, it is hys owne bodye, sygnyfyenge that as our bodyes are strengthened and conforted by breade, so are our soules by the fayth in hys bodye brekynge. And lykewyse of the wyne in that it was so dystrybuted, conforteth vs and maketh vs merye. Furthermore, the breade and wyne haue a nother propertye, for the whiche it is called our bodye. For in that the breade is made one breade of manye grapnes or cornes, it is our bodye, sygnyfyenge that we though we be manye, are made one breade, that is to saye: one bodye. And in that the wyne is made one wyne of manye grapes, it is our bodye, sygnyfyenge that though we are manye yet in Christe & through Christe we are made one bodye and membres to eche other. But in thys thynge Paule

and

The mynde of Paule by the.x.chap.
and Christe agree. For as Paule calleth the
breade our bodye and vs the breade, becau
se of thys propertye that it is made one of
manye: euen so doth Christe call it hys bo
dye, because of the propertyes before re-
hearsed. Furthermore in thys they agre,
that as Paules wordes muste be taken
spyrytuallye, for I thynke there is no man
so madde, as to Judge that the breade is
our bodye in dede although in that proper
tye it representeth our bodye: Euen so mu
ste Christes wordes be vnderstonde spyry
tuallye, that in those propertyes it repre-
senteth hys verye bodye. Now when we co-
me together to receyue thys breade, then
by the receyuynge of it in the congrega-
cyon, we do openlye testyfye that we all
whiche receyue it, are one bodye, professyn
ge one God, one Fayth, & one Baptyme,
and that the bodye of Christe was broke
and hys bloode shedde for remyssyon of
our synnes. Now syth we so do, we maye
not accompanye nor sytte in the congrega-
cyon as felowshyppe of thē that offer vnto
Idolles and eate before them. For as Pau
le sayeth, ye cā not drynke the cuppe of the
Lorde and the cuppe of the deuels: ye can
not be partakers of the table of the Lorde
and of the table of the deuelles. I wolde
not that you shulde haue felowshyppe
with deuelles. The heythen which offer-
red vnto Idolles were the felowshyppe of

deue

deuelles, not because they eate the deuelles bodye or dr̃ake the deuelles bloode, but because they beleued and put their confydence in the Idoll or deuyll as in their God, and all that were of that fayth had their ceremonyes, and gaue hartye thankes to their God with that feaste which they kepte. They came to one place and brought their meate before the Idoll and offered it. And with their offeryng gaue vnto the deuyll Godlye honoure. And then they sate downe and eate the offeryng together, geuyng prayse and thãkes vnto their God, and were one bodye and one felowshyppe of the deuell, which they testyfy by eatyng of that offeryng before that Idoll. Now doth S. Paule reprehende the Corinthyans for bearyng the gentyles company in eatyng before the Idoll. For they knowe that the meate was ye other meate. And therfore thought them selues free to eate it or leue it. But they perceyued not that that congregacyō was the felowshyppe of deuelles whiche were there gathered (not for the meates sake) but for to thanke, and prayse the Idoll their God in whome they had their confydence.

And all that there assembled and ded there eate, and ded openlye testyfye, that they all were one bodye, professyng one fayth in their G O D that Idoll: So S. Paule ded sharpelye rebuke them, for

for because that by their eatynge (in that place and felowshyppe) they testyfyed openlye, that they were of the develes bodye, and reioysed in the Idoll their God, in whome they had fayth and confydence. And therfor sayeth Paule, that they cā not both drynke the cuppe of the Lorde, testyfyenge hym to be their God in whome onelye they haue truste and affyaunce, ād the cuppe of the deuell, testyfyenge the Idoll to be their God and refuge.

Here you maye note that the meate and the eatynge of it in thys place and felowshyppe, is more then the common meate ād eatynge in other places. For els they myght lawfullye haue dronken the deuelles cuppe with them the one daye, and the cuppe of the Lorde the nexte daye with his dysceyples. What was it more? Verelye it was meate, whiche by the eatynge of it in that place and felowshyppe, ded testyfye openlye vnto all men, that he was their God whose cuppe they dranke, and before whome they eate in that felowshyppe; and so in their eatynge they praysed and honoured the Idoll. And therfore they that had their truste in the leuynge God and in the bloode of hys sonne Christ, myght not eate with them. And lykewyse it is in the sacrament, the breade and the eatynge of it in the place and felowshyppe where it is receyued, is more then commū breade.

What

What is it more? Verely it is breade which by the eatynge of it in that place & felowshyppe, doth testyfye openly vnto all men, that he is our verye God whose cuppe we drynke, and before whome we eate in that felowshyppe, and that we put all our affyaunce in hym and in the bloode of hys sonne Christe Jesu, geuynge God all honoure ād infynyte thankes for hys greate loue wherwith he loued vs, as it is testyfyed in the bloode of hys sonne, which was shedde for our synnes. So that in this place and felowshyppe maye no man eate nor drynke with vs, but he that is of our fayth and knowleageth the same God that we do. As by example. If a mā were well beloued amonge hys neyghboures (albeyt he haue some enemyes) & were longe absent from hys frendes in a straunge contrye: when he were come home, hys neyghboures that loued hym wold be greately reioyse, and peraduēture wold be bye a capon or a nother peace of meate to geue hym hys welcome home, ād gette the to some honeste mans house or to a taberne, and make good chere together, to testyfye openly that he is welcome home, and that they all whiche are at that banket reioyse of hys commynge home. Nowe I saye, that this banket is more then another meate, for at thys banket hys enemyes maye be loth to come, because they can

not reioyse at hys commynge home, ād ther
fore can not make good chere amonge thē,
testyfyenge that he is welcome home: but
rather abhorreth the meate and drynke
that is there eatē, because their harte doth
not fauoure the parson for whose sake it
is prepared. Notwithstondynge yf a ca-
pons legge were reserued for one of hys
enemyes and afterwarde geuen hym whā
the banket were done, he myght lawfullye
eate it. For then it were but bare meate,
suche as he eateth at home. And lykewyse
the enemyes of Christe which beleue not
that they haue remyssyō of synnes throu,
ghe hys bloode sheadynge, can not reioy-
se of hys bodye breakynge. And therfore
can not make good chere amonge them,
but yf any be reserued after the maundye,
he maye lawfullye eate it, for it is but brea
de. And hys louers that are there present
do rather come thyder to geue hym hys
welcome home then for the meate, ād they
more eate hys welcome home, then the
meate.

But yf ange of hys enemyes fortune to
be there, they eate onelye the meate, ād not
hys welcome home. For they reioyse not
at hys commynge home. Lykewyse the
faythfull that are there present, do rather
come thyther to reioyse in the fayth of hys
bodye breakynge, then in breakynge or ea-
tynge of the breade or meate. But yf ange

of

of the vnfaythfull fortune to be there, they eate onelye the breade, and not hys bodye breakynge. For they receyue not at hys bodye breakynge. Here peraduenture some wolde suppose that I were contrarye to my selfe. For before I sayde, that it was more thē meate that was eaten at the gentyles feastes, ād more thē meate that was eaten at my neyghbours welcome home, and more then breade that is eaten at the receyuynge of the sacrament of the bodye and bloode of Christe. And nowe I saye, that yf a mans enemye be there, he eateth onelye the meate and not the welcome home. And lykewyse the vnfaythfull eateth onelye breade and not the bodye and bloode of Christe. How maye these wordes stonde together? I answere, that they eate but onelye breade or meate that profyteth them, but in dede they eate more to their hynderaunce, and euen their owne dāpnacyon. For they that ded eate in the fellowshyppe of Gentyles, ded but onelye eate the meate to their profytte, but in eatynge their meate their facte ded opēlye testyfye, that they honoured that Idoll for their GOD (although their harte were other wyse) wherin they comytted Idolatrye. 1. Cor. 8.
And besydes that they wounded the consyences of their weake bretherne, and so synned agaynste God.
Besydes that, he that dyeth hys neygh

houre and commeth to that banket, eateth
but onely the meate that profyteth hym:
not withstondynge in hys owne harte, he
eateth the rancoure & malice of hys mynde, to hys greate greavaunce, whē he seeth
them so reioyse. And of hys owne compa-
nyons whiche are also these mannes ene-
myes, he doth purchace hym selfe hatred,
because with hys facte he testyfyeth that
he loueth hym, although hys harte be o-
therwyse, ād of God shalbe condempned.
ffor he that hateth hys brother, is a mur-
1.Joh.3. therer. ffurthermore he that is vnfayth-
full and commeth to the maundye, eateth
but onelye the breade that profyteth hym,
notwithstondynge he eateth beside that
hys owne dampnacyon, because he beleu-
eth not that the bodye of our sauioure
which the sacrament representeth, is bro-
ken for hys synnes, and hys bloode shed-
de, to washe them awaye. This I am com
pelled to do, to stoppe the chaterynge mou
thes of sophysters, albeit to them that be
sober it had bene ynough to haue sayde,
they eate onelye breade, and not the bodye
breakynge &c. ffor they ryght well vn-
derstonde it by the contrarye antithesis,
and knowe that I ment not by that (one-
lye) that he shulde eate the breade and no-
thynge els but onelye breade: but that I
ment by this worde (onelye) that he shulde
eate the breade without the bodye. And so

lyke

lyke wyse in other examples. Thus haue we sufficyently declared Paules mynde in the .x. Chapter.

In the .xi. chapter Paule maketh moche mencyon of the maundye and dyscrybeth it to the vttermoste. Fyrste (he sayeth) whē ye come together in one place, a man can not eate the Lordes souper. For euerye mā begynneth afore to eate hys owne souper, and one is hongrye and an other is drōken. Haue ye not howses to eate and drynke in? Or els dysprayse ye the congregacyō of God and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys I prayse you not. Paule ded instructe accordynge to Christes mynde, that the Corinthyans shulde come together to eate the Lordes souper. Whiche lyeth not so moche in the carnall eatynge as in the spyrytuall: and is greatelye desyred to be eaten, not by the hounger of the bodye, but by the hounger of the faythfull harte. Whiche is greadye to publyshe the prayse of the Lorde and geue hym hartye thankes, and moue other to the same, that of many, prayse myght be geuen vnto our moste mercyfull father, for the loue whiche he shewed vs in the bloode of hys owne moste deare sonne Christe Jesu. Wherwith we are washed from our synnes, and surelye sealed vnto euerlastynge lyfe. With suche hounger ded Christe eate the 1. Cor. 11.

Paschall Lambe, sayēge to hys dyscypples: I haue inwardelye desyred to eate this Easter Lambe with you before that I suffer.

Luc. 22. Christes inwarde desyre was not to fyll hys belye with hys dyscypples, but he had a spyrytuall honger: bothe to prayse hys ffather with thē, for their bodelye deliuerance out of the lande of Egypte: and specyallye to altre the Paschall Lambe & memorye of the carnall deliuerance, in to a maundye of myrth and thankes geuynge for our spyrytuall deliuerance out of the bondage of synne. In so moche that when Christe knewe that it was hys ffathers wyll and pleasure, that he shulde suffer for our synnes (wherin his honoure, glorye, & prayse, shulde be publyshed (then was it a pleasure vnto hym to declare vnto hys dyscypples that greate benefytte, vnto hys ffathers prayse and glorye: and so ded instytute that we shulde come together and breake the breade in the remembraunce of his bodye breakynge & bloode sheadynge: & that we shulde eate it together reioysynge with eche other & declarynge his bēfytes

Now were the Corynthyās falle from this honger, & can not together to thētent that Goddes prayse shulde be publyshed by thē in the myddes of the cōgregacyon, but can to feade their flesshe & to make carnall chere. In so moche that the ryche wolde haue meate ād drynke ynough, ād take

suche habundance that they wolde be dro-
ke, and so made it their owne souper and not
the Lordes, as Paule sayeth, and ded eate o-
nelye the breade & meate, and not the bodye
breakynge as I sayde before, and the poore
which had not, that is to saye that had no
meate to eate) were shamed and hongrye, and
so coulde not reioyse and prayse the Lorde:
by the reason that the delycate fare of the
ryche was an occasyon for the poore to la-
ment their powertye, and thus the ryche ded
neyther prayse God themselfes, nor suffe-
red the poore to do it, but were an occasyon
to hynder them.

They shulde haue brought their meate
and drynke and haue deuyded it with their
poore bretherne, that they myght haue be-
ne merye together, and so to haue geuen the
occasyon to be merye and reioyse in the Lor
de with thankes geuynge. But they had
neyther luste to prayse God, nor to confyr-
te their neyghboure. Their fayth was fea
ble, and their charyte colde, and had no regar
de but to fyll their bodye and feade their fle
she: And so dysprysed the poore congregacyon
of God, whome they shulde haue honou-
red for the spyryte that was in them and fa-
uoure that God had shewed indyfferentlye
vnto them in the bloode of hys sonne Chri-
ste. When Paule perceyued that they we-
re thus fleshlye mynded and had no myn-
de vnto that spyrytuall maundye whiche

rhefelpe ſhulde there be aduertyſed, he re-
proueth thē ſore, reherſynge the wordes of
Chriſte. That which I gaue vnto you I re
repued of the lorde. For the lorde Jeſus the
ſame nyght in the which he was betraped
tohe breade and thanked and brake it and
ſayde: take ye and eate ye, this is my bo-
dye which is broken for you, this do ye in
the remembraunce of me. After the ſame
maner he toke the cuppe whē ſouper was
done ſayenge: this cuppe is the newe testa
ment in my bloode, this do ye as ofte as
ye drynke it in the remembraunce of me.
For as ofte as ye ſhall eate thys breade
and drynke thys cuppe, ye ſhall ſhewe the
Lordes death, tyll he come. As though he
ſhulde ſaye, ye Corynthyans are mocke to
blame which at this ſouper ſeake the foo-
de of your fleſhe. For it was inſtytute of
Chriſte, not for the intent to nourſhe the
belye, but to ſtrenght the harte and ſoule
in God. And by this you maye knowe
that Chriſte ſo mente: For he calleth it his
bodye whiche is geuen for you, ſo that the
name it ſelfe myght teſtyfye vnto you,
that in this ſouper you ſhulde more eate
his bodye which is geuē for you (by dige
ſtynge that in to the bowelles of your ſou
le) then the breade, which by the breakyn-
ge and the dyſtrybutynge of it, doth repre
ſent his bodye breakynge ād the dyſtrybu
tynge therof vnto all that are faythfull.

And

And that he so meaneth is evydēte by the wordes folowynge, which saye, thys do in the remembraunce of me: and lykewyse of the cuppe. And fynallye concludynge of both, Paule sayeth, as often as ye shall eate thys breade and drynke thys cuppe (in thys place and felowshyppe) ye shall shewe the Lordes death vntyll he come, prayenge the Lorde for the deathe of hys sonne, and exhortynge other to do the same, reioysynge in hym with inwarde thākes. And therefore ye are to blame which seake onelye to feade the bellye with that thynge, which was onelye instytute to feade the soule. And therupon yt followeth.

Wherfore whosoeuer doth eate of this breade or drynke of thys cuppe vnworthelye, is gyltye of the bodye and bloode of the Lorde. He eateth thys breade vnworthelye, which regardeth not the purpose for the which Christe ded instytute it: which commeth not to it with spyrytuall honger, to eate through fayth hys verye bodye, which the breade representeth by the breakynge and dystrybutynge of yt: whiche commeth not with a merye harte geuynge God hartye thankes for their delyueraunce from synne: whiche do not moche more eate in their harte the death of hys bodye, thē they do the breade with their mouth. Now sayth the Corynthyans ded onelye seake their healy and flesshe, ād

forgatte Goddes honoure and prayse (for which it was instytute, that thankes shulde be geuen by the remembraunce of hys bodye breakynge for vs) they eate it to Goddes dyshonoure and to their neyghbours hynderaunce, and to their owne cōdempnacyon, and so for lacke of fayth were gyltye of Christes bodye which (by fayth) they shulde there chefelye haue eaten to their soules health. And therfore it foloweth.

¶ Lette a man therfore examyne hym selfe, & so lette hym eate of the breade, and drynke of the cuppe.

Thys prouynge or examynynge of amans selue, is fyrste to thynke with hym selfe with what luste ād desyre he commeth vnto the maundye ād wyll eate that breade: whether he be sure that he is the chylde of God and in the fayth of Christe: and whether hys cōscyence do beare hym wytnes that Christes bodye was broken for hym: and whether the luste that he hath to prayse God ād thāke hym with a faythfull harte in the myddes of the bretherne, do dryue hym thytherwarde. Or els whether he do it for the meates sake or to keape the custome: For then were it better that he were awaye. For he that eateth or drynketh vnworthely, eateth ād drynketh hys owne

damp-

dampnacyon, because he maketh no dysse-
rence of the Lordes bodye. That is, as is
sayde before, he that regardeth not the pur
pose for which it was instytute, and put-
teth no dysserence betwene thys eatynge
and other eatynge, for other eatynge doth
onelye serue the bellye, but thys eatynge
was instytute and ordepned, to serue the
soule and inwarde man. And therfore he
that abvseth it to the flesshe, eateth ād drin
keth hys owne dampnacyon. And he com
meth vnworthelye to the maundye where
the sacrament of Christes bodye is eaten:
yea, where the bodye of the Lorde is eatē,
not carnallye with the teth and bellye,
but spyrytuallye with the harte ād faythe.
Vpon thys folowe th the texte that master
More alleageth and wresteth for hys pur
pose.

For thys cause manye are weake and
sycke amonge you, and manye sleape. Yf
we had trulye Judged our selues, we shul
de not haue bene Judged. When we are
Judged of the Lorde, we are chastened be-
cause we shulde not be dampned with the
worlde. Wherfore my bretherne, whē ye
come together to eate, tarye one for ano-
ther. Yf any man hunger, lette hym ea
te at home, that ye come not together vnto
condemnacyon.

For thys cause (that is) for lacke of
good examenynge of our selues (as is
before

before towched) manye are weake and sycke in the fayth, and manye sleape, and haue loste their fayth in Christes bloode, for lacke of remembraunce of thys bodye broken and bloode sheadynge: Yea and not that onelye, but manye were weake and sycke euen stryken with bodely dyseases for abusynge the sacrament of hys bodye, eatynge the breade with their teth and not hys bodye with their mynde, and per aduenture some slayne for it by the stroke of God, which yf they had truelye iudged and examyned them selues for what intēt they came thyther, and why it was instituted, shulde not haue bene so Judged and chastened of the Lorde. For the Lorde doth chasten, to bringe vs vnto repentaunce, & to mortyfye the rebellyous membres, that we maye remember hym. Here ye maye shortelye perceyue the mynde of Paule.

FINIS.

¶ An Epytome and shorte rehearsall of all thys boke, shewynge in what poyntes Fayth dyssenteth from our Prelates.

NOw to be shorte, in these iij. poyntes Fayth dyssenteth from oure Prelates and from master More, which taketh vpon hym to be their protoure. Our Prelates beleue that in the sacrament remaynyeth no breade, but that it is tourned in to the naturall bodye of

Chryst

Christ both fleshe bloode & bones. Fryth sayeth, that it is none artycle of our Crede: and therfore lette them beleue yt that wyll. And he thynketh that there remayneth breade styll. And that he proueth. iij. maner of wayes. Fyrste by the scripture of Paule, which calleth it breade sayenge: the breade which we breake, is it not the felowshyppe of the bodye of Christe? For we though we be manye, are yet one bodye and one breade, as manye as are partakers of one breade. And agayne he sayeth, as often as ye eate of thys breade or drynke of this cuppe, you shall shewe the Lordes death vntyll he come. And Luke calleth it breade sayenge. They contynued in the felowshyppe of the Apostles, and in the breakynge of the breade and prayer. Also Christe called the cuppe the frute of the vyne, sayenge. I shall not frō hence forwarde drynke of the frute of the vyne vntyll I drynke that newe in the Kyngdome of my Father.

1. Cor. 10

1. Cor. 11

Actes. 2

Mat. 26
Mar. 14
Luc. 22.

Furthermore nature doth teache you that both the breade and wyne contynue in their nature. For the breade mouldeth yf it be kepte lōge, yea and wormes breade in it. And the poore mouse wyll ronne awaye with it and eate it, which are evydence ynough that there remayneth breade. Also the wyne yf it were reserued, wolde waxe sower, as they confesse them selues

ues. And therfore they howsell the laye people but with one kynde onelye: because the wyne can not continue nor be reserued to haue readye at hande, when neade were. And surelye as yf there remayned no breade, it coulde not moulde nor waxe full of wormes: euē so yf there remayned no wyne, it coulde not waxe sower. And therfore it is but false doctryne that our Prelates so lōge haue taught & publyshed

Fynallye that there remayneth breade, myght be proued by auctorite of manye doctoures which call yt breade &̄ wyne, euen as Christe and hys Apostles ded. And though some sophysters wolde wreste their sayenge, and expounde thē after their owne fantasye, yet shall I alleage thē one doctoure which was Pope, that maketh so playne with vs that they shall neuer be able to avoyde hym.

Gelasius in concilio Ro.

For Pope Gelasius wryteth on thys maner. *Certe sacramenta que sumimus corporis & sanguinis Christi, diuine res sunt, propter quod & per eadem diuine efficimur cōsortes nature. Et tamen nō desinit esse substantia uel natura panis & uini, sed permanet in sua proprietate nature. Et certe imago & similitudo corporis & sāguinis Christi in actione misteriorum celebrantur.* That is to saye: surelye the sacrament of the bodye and bloode of Christe which we receyue, are a Godly thynge, and therfore through thē are we made

made partakers of the godly nature. And yet doth it not cease to be the substance or nature of breade and wyne, but they cõtynue in the properte of their owne nature. And surelye the Image and symplytude of the bodye and bloode are celebrated in the acte of the mysterye. Thys I am sure, that no man cã avoyde it, nor so wreste it, but that all men shall soone espye hys folye, and therfore I maye conclude that there remaynethe the substaunce and nature of breade and wyne.

The seconde poynte wherin ffrythe dyssenteth from our Prelates and their proctoure.

The Prelates beleve that hys very flesshe is present to the teth of them that eate the Sacramẽte, and that the wycked eate hys verye bodye. ffrythe sayeth that it is none artycle of our Crede, and therfore he reaketh that he is in no Jeoperdye though he beleve it not. And he thynketh that hys flesshe is not present vnto the teth of thẽ that receyve the Sacramente. ffor hys flesshe is onelye in one place at ones. And that he proveth both by the auctorite of Saynte Austen ad Dardanum, and also by the auctoryte of ffulgentius ad Thrasimundum libro. 2. as before appeareth in the boke. And ffrythe sayeth that the wycked eate not

not hys verye flesshe, although they receyue the Sacramente. And that he proueth by the scryppture, doctours, and good reason, grounded vpon the scryptures.

Joan. 6. The scryppture is thys, he that eateth Christes bodye hath euerlastynge lyfe, ergo then the wycked eate not hys bodye. Agayne the scryppture sayeth, he that eateth Christes flesshe ād drynketh hys blood abydeth in Christe and Christ in him: but the wycked abyde not in Christe nor Christe in them, ergo the wycked eate not hys flesshe nor drynke hys bloode.

Augustin. in ser. de sacra fe. Pasche. This maye also be cōfyrmed by good auctorite. For sayute Austen sayeth, he that abydeth not in Christe ād in whome Christe abydeth not, without doubte he eateth not hys flesshe nor drynketh hys bloode, although he eate and drynke the Sacramente of so greate a thynge vnto hys dampnacyon.

Beda. And euē the same wordes hathe Bede vpon the tenth chapter of the fyrste Epystle to the Corynthyans.

Augustin. de ciuita te Dei in libro. 21. cap. 25. Agayne S. Austen sayeth, he that abydeth not in me ād in whome I abyde not, let hym not saye nor thynke, that he eateth my bodye or drynketh my bloode. And euen the same wordes hath Bede vpon the syxte Chapter of the fyrste Epystle to the Corynthyans. And euen the same sentence hath Ambrose, and Prosper, & Bede

vpon

vpon the xi. chapter of the fyrste Epystle to the Carynthyans.

Fynallye thys may be proued by good reasō grounded vpō the scrypture. Christ wolde not suffer marye (though she loued hym well) to towche hym, because she lacked one poynte of faythe, and ded not beleue that he was equall with hys Father. And therfore by reason yt muste folowe, that he wyll not suffer the wycked (which neyther haue good fayth nor loue towardes hym) both to towche hym and eate hym in to their vncleane bodyes.

Now syth thys is proued true that the wycked eate not hys bodye, it must also therof neades folowe, that the sacramente is not hys naturall bodye. For they do eate the sacramēte as all men knowe. Besydes that the faythfull do not eate Christes bodye with their teth. And therfore it muste folowe that the wycked do not eate it with their teth. The antecedēt or fyrst parte of the reason is proued by the wordes of Christe which sayeth, that the fleshe profyteth nothynge at all, meanynge that it doth not profyte as they vnderstode hym: that is to saye: yt profyteth nothynge to be eaten carnallye with their teth and bellye, as they vnderstode hym. For els it profyteth moche to be eaten spyrytuallye, that is to saye: to beleue that through hys bodye breakynge ād bloode

the wicked eate not Christe bodie

Joan. 6.

sheadynge our synnes are pourged. And thus doth Origene, S. Austē, Bede, Chrisostome, ād Athanasius expounde it, as appeareth in the boke before. And therfore Fryth sayeth, that onelye faythfull men eate hys bodye: not with their teth and mouth, but with their fayth ād harte, they dygeste it in to the bowelles of their soules through beleuynge that it was broken on the crosse, to washe awaye their synnes. And the wycked eate not hys bodye but onelye the breade and their dampnacyon, because they eate him not spirytually, that is: because they beleue not in hys bodye breakynge and bloode sheadynge.

¶ The thyrde poynte wherin Fryth dyssēteth frō your Prelates & their proctoure.

The Prelates beleue that mē ought to worshyppe the Sacramēte, but Fryth sayeth naye, and affyrmeth that it is Idolatrye to worshyppe it. And he sayeth that Christ and hys Apostles taught vs not so to do: neyther ded the holy fathers so teache vs. And Fryth sayth, that the autours of thys worshyppynge are the chylderne of perdycyō which haue ouerwhelmed thys worlde with synne. Neuerthelesse we muste receyue it reuerētlye, because of the doctryne that it bryngeth vs. For it preacheth Christes death vnto vs, & descrybeth it before our eyes, euē as a faythfull preacher by the worde

doth

doth instyll yt in to vs by our eares and hearynge. And that yt supplyeth the rowme of a preacher, is evydēt by the wordes of S. Austen which sayeth. *Paulus quamuis portaret sarcinā corporis quod aggrauat animā, potuit tamen significando predicare Dominū Iesum Christum, aliter per linguā suam, aliter per epistolā, aliter per sacramētū corporis Christi.* That is to saye: though Paule ded beare the burthen of the body: which doth homorate the soule, yet was he able in syngynge to preache the Lorde Jesu Christe, one waye by hys tonge, and another waye by a Epystle, & a nother waye by the Sacrament of Christes bodye &c. ffor as the people by vnderstondynge the syngnyfycacyō of the wordes which he spake ded heare the glorvous gospell of God, & as by the readynge of hys Epystle they vnderstode hys mynd, & receyued the wordes of the soules health, so by the mynystracyon of the sacrament they myght see with their eyes the thynge which they harde & red, & so haue their sēces occupyed aboute the mysterye, that they myght the more earnestlye pryute it in their mynde. As by exāple: The prophete Jeremye beynge in Jerusalē in the tyme of Sedechias Kynge of the Jewes, prophesyed ād preached vnto thē, that they shuld be takē presoners of Nabugodonosar the Kyng of Babylō. And the Jewes were angrye with hym & Hier. 27

wolde not beleue hys wordes. And therfore he made a chayne or fetter of woode ād put thē a boute hys necke, ād prophecyed agayne, ād preached that they shulde be taken presoners ād ledde captyue in to Babylon. And as hys wordes ded certifye their eares that they shulde be subdued, so the chayn ded represēt their captyuite euē before their eyes, which thynge ded more vehementlye worke in them then the bare wordes coulde do, ād euen so it is in the sacrament. For lykewyse as the wordes ded instyll it in to our eares, that hys bodye was geuen for vs, ād hys bloode shedde for the remyssyon of our synnes, euen so ded the mynystracyon of the Sacrament expresse the same thynge vnto our syght and do the more effectuously moue vs, thē the bare wordes myght do, and make vs more attentyue vnto the thynge, that we maye wholye geue thankes vnto God ād prayse hym for hys boūteous benefytes. And therfor seynge it is as a preacher, expressynge vnto our syght the same thynge that the wordes do to our eares, you must receyue yt with reuerence ād sober behauioure, aduertysynge the thynge that it representeth vnto you And euen the same honoure is due vnto it which is geuē vnto the scrypture that is the worde of God. For vnto that must a man deboutlye geue eare, ād reuerentlye take the bo-

ke

ke in hys handetyea, & yf he kysse the boke for the doctrynes sake that he learneth the reout, he is to be commended. Neuerthe lesse yf he shulde go sense hys boke, men myght well thynke that he were verye chyldyshe. But yf he shulde kuele downe and praye to hys boke, then he ded cōmyt te playne Idolatrye.

Consyder deare bretherne what I say, and avoyde thys Jeoperdye. Which thynge avoyded, I care not as towchynge the presence of hys bodye, though you beleue that hys naturall fleshe be there in dede, and not ouelye in a mystery, as I haue taught. For when the Jeoperdye is paste, he were a foole that wolde be cōtencyous for a thynge, as longe as there commeth no hurte therbye.

The Germaynes which beleue the presence of hys bodye, do not worshyppe it, but playnly teache the contrarye, and in that poynte (thankes be to God) all they whome you call heretyckes do agre full well. Ouelye avoyde thys Idolatrye, and I desyre no more.

¶ The cõclu=
syon of thys Treatyse.

NOwe deare brether ne I beseche you for the mer cye that ye loke for in Christ Jesu, that you accepte thys worke with a syngle eye ãd no contencyous harte. For necessyte hath compelled me to wryte it, because I was informed both of my Lorde of Wynche-ster ãd other credyble parsons, that I had by the meanes of my fyrst treatyse offen-ded many mẽ. Which thynge maye well be true: For it was to slender to enstructe all them which haue sens seane it, albeit it were suffycyent for their vse to whome it was fyrst delyuered. And therfore I thought it not onelye expedyent but also necessarye, to enstructe them further in the truth, that they myght see playne euyden-ce of that thynge, wherin they were offen ded.

By thys worke you shall esppe their blasphemyes ãd venemous tonges wher with they slaunder not one ly thẽ that pub lyshe the truthe, but euen the truth yt sel-fe. They shame not to saye, that we af fyrme yt to be onelye breade, and nothyn ge els. And we saye not so: but we saye that

that beſyde the ſubſtaunce of breade, it is the Sacrament of Chriſtes bodye ād bloode. As the ywye hangynge before the taverne doore is more then bare ywye. For beſyde the ſubſtaunce of ywye, it is a ſygne, and ſygnyfyeth that there is wyne to be ſolde. And thys ſacrament ſygnyfyeth vnto vs, and poynteth out before our eyes, that as verely as that breade is broken, ſo verelye was Chriſtes bodye brokē for our ſynnes: And as that breade is dyſtrybuted vnto vs, ſo is hys bodye and frute of hys paſſyon dyſtrybuted vnto all hys faythfull. And as the breade comforteth the bodye, ſo doth the fayth in Chriſtes death comforte our ſoules. And as ſurelye as we haue that breade and eate it with our mouth and teth, and knowe by our ſences that we haue it within vs, and are partakers therof: no more neade we to doubte of hys bodye and bloode, but that through fayth, we are as ſure of thē, as we are ſure of that breade. As it is ſuffycyentlye declared in my boke.

Agayne you maye perceyue how wyckedly they reporte vs which affyrme that we dyſhonour it which geue yt the ryght honoure that it ought to haue. And you do playnlye dyſhonoure it, which geue vnto it the honoure that is onelye due vnto God. We geue yt the ſame honoure that we geue vnto the holye ſcrypture ād

worde of God, because it expresseth vnto our senses the death of our sauioure, and doth more depely printe it within vs. And therfore we call it an holye sacrament, as we call Goddes worde, holye scripture. And we receyue thys sacrament with greate reuerence, euen as we reuerentlye rede or heare preached the holye worde of God, which conteyneth the healthe of our soules. And we graunte that hys bodye is presente with the breade as it is with the worde. And wyth both it is verelye receyued and eaten through faythe. But if we shulde kneele downe and praye vnto the holye scripture, men myght counte vs foles, and myght lawfullye saye, that we do not honoure the scripture by that meanes but rather dyshonoure yt. For the ryght honoure of a thynge is, to vse it for that intent that it was instytute of God. And he that abuseth it to any other purpose, doth in dede dyshonoure it. And lykewyse it is in the sacrament which was instytute to keape in memorye the death of Christe, which yf we do any other wyse honoure, then we do the holye scripture (vnto the which we maye in no wyse make our prayers) I saye that then we shulde vtterlye dyshonoure it. Auoyde therfore thys poynte of Idolatrye, and all ys safe.

Fynallye we saye that they speake

well

well and faythfullye, which saye that they go to the bodye and receyue the bodye of Christ, and that they speake vyllenouslye and wyckedlye which saye that they onelye receyue breade or the sygne of hys bodye. For in so sayenge they declare their infydelyte. For the faythfull wyll reaken that he is euell reported of and reputed for a traytoure and a nother Judas, yf men shulde saye of hym that he ded onelye receyue the sacrament, and not also the thynge whiche the sacrament doth sygnyfye. For albeit he onelye eateth the breade ād sacrament with hys mouth and teth: yet with hys harte and fayth inwardlye, he eateth the verye thynge it selfe whiche the sacrament outwardlye dothe represente.

And of thys syrynge the maner of speakynges that the olde fathers do somtyme vse, which at the fyrste syght mought seame contrarye to our sentence. But yf they be well pondered, it maye soone be seane, how they shulde be taken. For manye tymes when they speake of the sacramente and outwarde eatynge, they applye vnto the sacrament and outwarde eatynge, the frute and condycyons of the inwarde eatynge and thynge it selfe, because that in a faythfull man they are so Joyntlye Joyned, that the one is neuer without the other. As by example. Marye is named the mother of God, and yet she is not the

mother of hys Godhed, by the which par te onelye he is called God, but because she is hys mother, as towchynge hys manhode, and the Godhed is so annexed with the manhode that they both make but one parson, therfore is she called the mother of God, whiche in dede yf it be wyselye weyed, shalbe founde to be abused speache.

And yet neuertheles it maye verye well be used, yf men vnderstonde what is ment therbye, but yf through the vse of thys speache, men shulde fall in to suche an errour that they wolde affyrme our lady to be in dede the mother of hys Godhed, then necessyte shulde compell vs to make a dystynccyon betweene the nature of hys Godhed and the nature of hys manhod, and so to expounde the matter vnto them, and bryng them home agayne in to the ryght vnderstondynge. As we are now constrayned to do in thys sacrament, because you mysconstrue the sayenges of the scrypture ād Doctours. Which notwythstondynge (yf a man vnderstōde them) saye verye well.

And manye soche maner of speaches are contayned in the scrypture: As where Christ sayeth in, Johā in the .iij. chap. There shall no man ascende in to heauen, but he that dyscendeth from heauen, the sone of man whiche is in heauen.

Thys

Thys texte doth saye that the sonne of man was then in heauen, when he spake these wordes vnto Nicodemus here vpon earth, whiche thynge all wyse men consente to be vnderstonde, *propter unitatem personæ:* That is to saye; for the vnite of the parson. For albeit hys Godhed was in euerye place at that tyme, yet was not hys manhod (by the whiche he was called the sonne of man) in heauen at that tyme. And yet Christe sayde that it was in heauen for the vnite of hys parson. For hys Godhed was in heauen, and because the Godhed and manhode made one parson, therfore it was ascrybed vnto the manhod which was onelye verefyed vpō the Godhed, as S. Austen ad Dardanum doth delygentlye declare. August.

And lykewyse in the sacrament of baptyme, because the inwarde workynge of the holye Goste is euer annexed in the faythfull vnto the outwarde ceremonye: therfore somtyme the frute of the inwarde baptyme is ascrybed vnto the outwarde worke. And so the scrypture vseth to speake of the outwarde baptyme as though it were the inwarde: that is to saye: the spyryte of GOD. And therfore Saynte Paule sayeth that we are buryed wyth Christe through baptyme.

And yet as Saynte Austen expoundeth it, the outwarde baptyme dothe but

Augustinus ad Bonifacium.

sygnyfye thys burpall. And agayne Paule sayeth, as manye as are baptysed haue put Christe vpon them. And yet in dede our outwarde baptyme doth but sygnyfye, that we haue put Christe vpon vs. But by the inwarde baptyme (whiche is the water of lyfe and spirite of God) we haue in dede put hym vpon vs and spue in hym and he in vs. Whiche not withstondynge is verye false for all the outwarde baptyme, in them that receyue it not in fayth. And vnto them it is but abare spyne, wherof they gette no profytte, but dampnacyon.

And here you maye evydentlye perceyue, howe it is sometyme in scrypture ascrybed vnto the outwarde worke and ceremonye, whiche is onelye true in the inwarde verye. And this place shall expounde all the olde doctours which seame contrarye to our sentence. And therfore marke it well.

Thus haue you my mynde further vpon the sacrament of the bodye and blode of Christe. Wherin yf you reaken that I haue bene to lõge in repetynge one thyng so often, I shall praye you of pardone. But surelye me thought I couldenot be shorter. For the worlde is suche now a dayes, that some wolde heare and can not: and some do heare and wyll not. And therfore I am compelled so often to repete that

te that thynge whyche a wyse man
wolde vnderstonde wyth hal-
ue the wordes.

Prayе Christen reader that the
wordes of GOD maye in-
creace, and that GOD
maye be glorysyed
through my
bondes.
AMEN.

ſuffer deathe, to redeame vs from out iuſ-
quitees.

In that it was dyſtrybuted, it was Chri-
ſtes bodye, ſygnyfyenge that as verelye
as that ſacrament is dyſtrybuted vnto vs,
ſo verelye is Chriſtes bodye and the frute
of hys paſſyō dyſtrybuted vnto all fayth-
full men.

In that it is receyued, it is Chriſtes bo-
dye, ſygnyfyenge that as verelye as the
outwarde man receyueth the ſacramente
with hys tethe and mouthe, ſo verelye do-
the the inwarde mā, through fayth recey-
ue Chriſtes bodye and frute of hys paſſy-
on, ād is as ſure of it, as of the breade that
he eateth.

Another queſtyō. Well ſayde they, do you not thynke
that hys verye naturall bodye, bothe fle-
ſhe and bloode is reallye contayned vndr
the ſacrament, and there actuallye preſent,
beſyde all ſymylytudes? No ſayde I, I
do not ſo thynke. Notwithſtondynge I
An answere. wolde not that anye ſhulde counte that I
make my ſayenge (whiche is the negaty-
ue) anye artycle of the fayth. For euen
as I ſaye that you oughte not to make a
nye neceſſarye artycle of the fayth of
your parte (whiche is the affyrmatyue)
So I ſaye agayne, that we make none
neceſſarye artycle of the fayth of oure
parte, but leaue it indyfferent for all men
to Judge therin, as GOD ſhall open

hys

hys harte, and no syde to condempne or dyspyse the other, but to nourysshe in all thynges brotherlye loue, and to beare others infyrmytees.

The texte of Sapnt Austē which they there aleaged agaynste me, was thys: that in the sacrament Christe was borne in his owne handes. Wherunto I sayde: that S. Austen dothe full well expounde hym selfe. For in a nother place he sayeth. *Ferebatur tanquā in manibus suis.* That is, he was borne after a certayne maner, in hys owne handes. And by that he sayeth after a certayne maner, ye maye soone perceyue what he meaneth. S. Austens texte.

Yow be it pf. S. Austen had not thus expounded hym selfe, yet he sayeth ad Bonifacium, that the sacrament of a thynge, hath a symylytude or properte of the thynge which it sygnyfyeth. And for that cause it hath manye tymes the name of the verye thynge whiche it sygnyfyeth. And so he sayeth that he bare hym selfe, because he bare the sacrament of hys bodye and bloode, whiche ded so earnestlye expresse hym selfe, that nothynge myght more do it. If you reade the place of S. Austen ad Bonifacium, whiche I alleage in my laste boke, ye shall soone see them answered.

A nother place they alleaged out of Chrisostome, which at the fyrste blushe se- Chrisostomus.

ameth to make well for them. But yf it be well waped, it maketh moche lesse for the then they were. The wordes are these.

Chrisostomes wordes.

Doste thou see breade and wyne? Do they departe from the into the draughte as other meates do? God forbydde. ffor as in waxe when it cõmeth to the fyer, nothynge of the substaunce remayneth nor aboundeth: so lykewyse thynke that the mysteryes are consumed by the substaunce of the body.

These wordes I expounded, by the wordes of the same doctoure Saynt Chrisostome, which in a nother homelye sayeth on thys maner. The inwarde eyes assoone as they see the breade, they flye over all creatures ād thynke not of the breade that is baken of the baker, but of the breade of everlastynge lyfe, which is sygnyfyed by the mystycall breade.

Now conferre these places together ād you shall perceyue, that the laste expoundeth the fyrste clerely. ffyrste he sayeth, dost thou see breade and wyne? I answere by the seconde, nay. ffor the inwarde eyes as soone as they see the breade, thynke not of it, but of the thynge it selfe that is sygnyfyed therby. And so he seeth it and seeth it not. He seeth it with hys outwarde and carnall eyes, but hys inwarde eyes seeth it not. That is to saye: regarde not the breade or thynke not vpon it. Euen as

we

we commonlye saye, when we playe a game negligentlye (by my truthe I see not what I do) meanynge that our myndes is not vpon that thynge whiche we see with our outwarde eyes. And sheweyse we maye answere the nexte parte, where he sayeth.

Do they departe from the in to the draughte, as other meates do? Nay for sothe I saye. For other meates do onelye come to nourysshe the bodye, and to departe in to the draught: But thys meate that I here receyue, is spyrytuall meate, receyued with fayth, and nourysheth vs euerlastynglye bothe bodye and soule, and neuer entereth into the draughte. And euen as before the outwarde eyes do see the breade, and yet the inwarde eyes do not regarde that or thynke vpon it: So sheweyse the outwarde man dygesteth the breade, and casteth it in to the draughte. And yet the inwarde mā doth not regarde that nor thynke vpō it: But thynketh vpon the thynge it selfe that is sygnyfyed by that breade.

The exposycyō of S. Chrisostomes texte

And therfore sayde Chrysostome euen a lytle before the wordes whiche they here alleaged. Lyfte vp your myndes and hartes (sayde he) whereby he monysheth vs, to loke vpon and consyder those heauenly thynges, whiche are represented and sygnyfyed by the breade and wyne, and not

the true meanynge of Chrisostomes wordes.

to marke the breade and wyne in it selfe.

Here they wyll saye vnto me, that that is not Chrisostomes mynde. For by hys example he playnlye sheweth that there remayneth no breade nor wyne. That I denye. For the example in thys place proueth no more but that ye shall not thynke vpon the breade and wyne, no more then yf they were not there, but onelye vpon that thynge whiche is sygnyfyed by it. And that ye maye euydentlye perceyue by the wordes folowynge where he sayeth, thynke that the mysterye are consumed by the substaunce of the bodye.

Solucio Now whyther Chrisostome thought that there remayned breade or none, both wayes shall our purpose be proued. For yf yt he thought there remayned styll breade and wyne, then we haue our purpose. Now yf he thought that the breade and wyne remayned not, but were chaunged, then are the breade and wyne neyther mysterye nor sacramentes of the bodye and bloode of Christe. For that that is not, can neyther be mysterye nor sacrament.

Conclusyon. Fynallye yf he spake of the outwarde apperaunce of breade: then we knowe that that remayneth styll and is not consumed by the substaunce of the bodye. And therfore he muste neades be vnderstonde as I take hym.

I thynke many men wonder how I can

dye

dye in thys artycle, seynge that it is no ne
cessary artycle of our fayth, for I graun
te that neyther parte is an artycle necessa-
ry to be beleued vnder payne of dampna-
cyon, but leaue it as a thynge indyfferent,
to thynke therin as God shall instyll in
euery mans mynde, and that neyther par-
te condempne other for thys matter, but
receyue eche other in brotherly loue, reser-
uynge eche others infyrmyte to God.

The cause of my deathe is thys, becau
se I can not in conscyence abiure and swe
re, that our Prelates oppynyon of the Sa-
cramente (that is) that the substaunce of
breade & wyne is verely chaunged into
the flesshe and bloode of our sauyoure Je-
sus Christ) is an vndoubted artycle of
the fayth, necessarye to be beleued vnder
payne of dampnacyon. Behol-
de the
cause
of my
death.

Now thoughe thys oppynyon were in
dede true (whiche thynge they cā neyther
proue true by scrypture nor doctours) yet
coulde I not in conscyence graunte that it
shulde be an artycle of the fayth necessa-
ry to be beleued, etc. ffor there are many
verytees, whiche yet may be no soche ar-
tycles of our fayth. It is true that I laye
in Irons whan I wrote thys, howbeit I
wolde not receyue thys truthe, for an arty
cle of our fayth. ffor you may thynke the
contrary without all Jeoperdy of damp-
nacyon. Note.

¶ The cause why I cā not beleue their opynyon of transmutacyon or transubstanciacyon whether ye wyll, is thys.

1 Fyrste because I thynke verely that it is false and can neyther be proued by scrypture nor faythfull doctours, yf they be well pondered.

2 The seconde cause is thys, because I wyll not bynde the congregacyon of Christe by myne example to admytte any necessary artycle byside our Crede, and specially none suche as can not be proued true by scrypture. And I say that the churche, as they call yt, can not compell vs to receyue any soche artycles to be of necessyte vnder payne of dampnacyon.

3 The thyrde cause is, because I dare not be so presumptuous in enterynge in to Goddes Judgement, as to make the Prelates in thys poynte a necessarye artycle of our fayth. For then I shulde dampnably condemne all the Germaynes and Almaynes, with infynyte moo, whiche in deade do not beleue nor thynke that the substaunce of breade and wyne is chaunged in to the substaunce of Christes naturall bodye. And surely I can not be so foolyshe hardy as to condemne soche an infynyte nombre for our Prelates pleasures.

Thus all the Germaynes and Almaynes, bothe of Luthers syde and also

of

of Oecolampadius, do wholye approue my matter. And surelye I thynke there is no man that hathe a pure conscyence, but he wyll thynke that I dye rygh tuouslye. For that thys transub stanciacion shulde be a ne cessary artycle of the faythe, I thynke no man can saye yt with a good conscyence, although yt were true in dede.

∴

Per me Johan Frythe.

Be wyse as Serpentes, and inno cent as Dooues.